PHYSICAL

EXPERIMENTS:

Being a Plain

DESCRIPTION

Of the

Cauſes, *Signes*, and *Cures*

Of moſt Diſeaſes incident to the Body of Man.

To which is added a Diſcourſe of Diſeaſes proceeding from VVitchcraft.

Faithfully Collected from Ancient and Modern Writers, and partly Experimented by *WILLIAM DRAGE*, Practitioner in Phyſick at *Hitchin* in *Hartfordſhire*.

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WILLIAM DRAGE D. P. HIS

Monitory Proœmium

To the Candid Readers.

MAny when they shall read in *Riverius*, *Sennertus*, *Primrose*, *Rondeletius*, *Stocherus*, *Johnstonus*, and others, that there are no more Diseases treated of in such a Part or Bowel, will presently imagine that there are no more or other Distempers of that Part or Bowel, than what they have writ in their Practices of Physick, especially writing so numerously one after another of the same, and often of all the same, and no more than the same Diseases; also the Reader will imagine that all the Causes, and no more than they that Authors set down, are in all Bodies that have such a Disease, and that all that have that Disease must be just in such an Order, or so handled, as Practical Authors have delivered: Moreover, the Reader reading such and such Prognostick signes to be good, and such to be tokens of death, by the description of Practices of Physick, will imagine that it should always (if he be a young Practitioner) so fall out: Moreover, for Diagnostick signes, the Reader will imagine a Disease, as the Inflamation of the Liver, or Ob-

ſtruction of the Spleen, *&c.* ſhould have all and onely thoſe Diagnoſtick ſignes that practical Authors have delivered, and that the Inflamation or Obſtruction muſt be juſt ſo and ſuch a one as they have delivered.

Alſo for the Cure: When the young Practitioner reads ſuch a Medicine will cure, or ſuch a Receipt never fails, or by this or that method 20 have been cured, he imagines he can cure all, and that ſuch Medicines are certain Cures, and ſuch a method is alike ſucceſsful in all Bodies, and that a Jaundice, Dropſie, Cough, Gout, *&c.* is juſt one and the ſame in all Perſons, and therefore as he expects all perſons to have ſuch, all ſuch, no more nor no other ſigns, cauſes, nor prognoſticks of their ſickneſs, or ſuch a particular Diſeaſe, than what Authors have one after another ſet down in their Practices of Phyſick; ſo alſo the Cure he expects to be the ſame in all: as for Example: He may read in *Jo. Hartman* his *Practica Chymiatrica*, & in the Chapter of the Cholick; *Ponatur in Colica magnes ſuper umbilicum & ſtatim ceſſabit dolor*: Let the Loadſtone be put upon the Navil of one that hath the Cholick, and the pain will inſtantly ceaſe. *Riverius* in his Practice of Phyſick, and Chapter of the Epilepſie, hath this; *Radix Valerianæ Sylveſtris a Fabio Columna tantopere celebratur, ut ſemel aut bis exhibita ab Epilepſia liberare affirmat, refertque ſe hanc multis amicis dono dediſſe, qui deindè divino priùs numine & fautore glorificato, pulvere hujus Radicis ſibi reſtitutam ſanitatem affirmarunt; doſis autem eſt Cochleare ſemis cum Vino, Aqua, Lacte, aut quovis liquore appropriato, pueris vero in minori doſe cum Lacte datur:* In Engliſh, The Root of wild Valerian is exceedingly praiſed by *Fabius Columna*, ſo that once or twice given, he affirms it will cure them of the falling ſickneſs; and he ſaith, That he hath given this to many Friends, who did reſtore Health to themſelves, glorifying God: its Doſe is half a ſpoonful with Wine, Water, Milk, or any appropriated liquor; to Children it is given in leſs quantity, in Milk. *Jacobus Sylvius* in his *Methodus Curandi*, and Chapter of the Jaundice, hath this; *Praſſii item decocti ex vino albo tenui unciæ quatuor Saccharatæ matutinis aliquot, potæ, omnem icterum ſanant:* That is, Four ounces of the Decoction of Horehound given in white Wine ſugared, for ſeveral Mornings, cures every Jaundice. We mention onely theſe for Example, for a thouſand ſuch may be ſeen in Authors; and when the young Practitioner reads them, he doth preſently conceive he muſt, as theſe write, cure all ſuch Diſeaſes by ſuch Medicines or Methods; but he ſhall be deceived: yet often ſuch Cures have been; but Authors have deceived, by not telling how oft ſuch a Medicine hath failed, as well as how oft it hath cured: for there is no Medicine in uſe, but hath cured ſome, and there is none ſo excellent

lent as to cure all; nor are all Diseases, though never so slight, curable; nor are all diseases, though never so dangerous and grievous, always and in all incurable.

Candid Reader, It is my zealous desire to Truth that thou shouldest really and truly understand all these things, and when thou readest any Author know thereby how to judge of them: For the Moderns, who come nigher to Truth in their Practices of Physick, than the Ancients, or *Galen* or *Hippocrates*, are very much misled. I chiefly commend *Felix Platerus* in his Practice of Physick, who followed his own Experience and Observations, though his own Experience was insufficient to demonstrate the Truth, all the Truth, and nothing but the Truth, in all Diseases. I have been much troubled to see how superstitiously Physicians have been led by the Tradittion of *Galen*, *Hippocrates*, *Etius*, *Ægineta*, and Others.

1. For their Names given to Diseases, therein was much disorder: Some they called from the Cause, others from the Effects or Symptoms; some they called Obstructions or Scirrhs, or Inflamations of the Liver, Spleen or Lungs, those were denominated from the Cause; some they called Swounding, Panting of the Heart, Epilepsie, Convulsion, &c. these were so called from the apparant affliction or outward appearance, whenas the cause of each of these Symptoms or Effects was various, Physicians having reckoned so many Diseases of the Lungs, as a Cough, Phthisick, Pleurisie, spitting of Blood, Empyema, or spitting of Matter, Peripneumonia and Asthma; divers Physicians reading them, will think, as formerly they have, (for so it is best judging what will be, by what hath been) that every Disease of the Lungs is one of these, and that the Lungs can be affected in no other manner than in one of these Diseases; and in that Disease, so for Order and Measure as Authors have in their Practices of Physick described: How great an Errour and Mistake is it in the generality of Practical Physicians coming to a Patient, if they finde it a Disease of the Lungs presently to conclude it one of those Physicians have writ Chapters of? As, If it be not an Empyema, it must be a Phthysick; if it be not the Phthysick or Consumption of the Lungs, it is an Asthma; if it be not reckonable as an Asthma, it must be proceeded against in cure, by the directions in the Chapters of Coughs; if none of these, then it must be Hæmoptoe, and cured just as the Practical Chapters of Hæmoptoe direct: Nature runs not in these Orders, Nature is not bound up to such Rules, we shall hardly finde two in any one Disease exactly alike; yet those that have exquisite Pleurisies do the most concur in Symptoms of any Diseases I know, nor are the Causes of an Empyema, Hæmoptoe, Phthisis, Tus-

ſis, Aſthma, *&c.* ſuch and ſo many, no more, nor no others than what Practical Phyſicians have writ; but there be many Cauſes, and diverſe from thoſe the Ancients eſpecially took notice of, to produce the Diſeaſes they write; and conſequently the Signs, Prognoſticks and Cure muſt vary, where the Cauſes do ſo vary, Nature not running in that Method as the Ancients, and alſo the Moderns, dancing after their Pipes, have imagined.

2. As to the Definition of Diſeaſes: In ſome Bodies and in ſome Diſeaſes accidentally they may prove exactly true, but for the moſt part they do not: for where there are ſuch difference of Diſeaſes that they can neither properly be called one or another that are writ down in Practices, and where the Cauſes in each Diſeaſe may be ſo contrary and manifold, it will neceſſarily follow, the Signs much vary, and there is the Definition chiefly grounded on the cauſe and ſigns, the Fonndation of any thing being infirm or corrupted, the Superſtructure muſt needs be infirm and inſtable: but I ſay accidentally, in ſome Diſeaſes, in ſome Bodies, at ſome times, we may meet with an exact coherence of the definition of that Diſeaſe with the Parties caſe, which being the ſuming up of the Diſeaſe, and the moſt general and chief cauſes and ſigns that happen to moſt in that Diſeaſe, it is much (if Nature did go to a Rule, and was bound up to a Method) ſo few ſhould be found (amongſt many ſick perſons that have Diſeaſes) correſpondent exactly to the Definitions in *Practices of Phyſick.*

3. For the Cauſes of Diſeaſes: Phyſicians went huge conjecturally to work, and gueſſed by outward appearances what muſt be inward, and by the Effect they did judge the Cauſe, the contrary to which, is the way to finde out Truth; they did not uſe to anatomize and ſee the wonderful variety there is in dead Bodies, and how Nature follows no Method in Diſeaſes: As for inſtance, In Diſeaſes of the Heart, the Ancients, and ſo recent Authors, have ſet down two, *viz.* Swounding and Palpitation, now Experience hath found thorough Diſſection, that Side-pains, Baſtard-Pleuriſies, Gripings, Aguiſh diſtempers, Symptoms of Worms, Symptoms of ill Digeſtion, and *Singultus,* &c. do ariſe often from the Heart, as well as Vicine parts; and Experience hath fully ſhewn that the Heart is not affected as the Ancients thought commonly and moſt often; yet this we ſhall allow the Ancients and Moderns that have followed unqueſtioned Tradition, that the Heart is ſometimes affected with one or more of thoſe cauſes they attribute to it, and the more in caſual and intermitting Diſtempers of it, but in confirmed Diſtempers of the Heart, or the ſame will hold of all the other Bowels, onely we inſtance in one; the cauſes were Ulcers, or

Worms, or Stones, or Bones, or clottered Blood, or mutation of the Situation, or Consumption of the Parenchyma, or swiming in serous matter in the Pericardion, or absence of the Pericardion, wasted thorow Diseases, or the growing amiss of the Heart, either for magnitude or figure, or other adnascences of fangous Flesh, or Scirrhs, or growing to the Lungs, *&c.* this is intended for all Bowels, in which the Ancients were as much mistaken as in the Heart; all Bowels, as Liver, Spleen, Middriff, Lungs, Gall, Pancreas, Mesenters, Uterus and Testes, have variety of Diseases, found by opening of diseased Bodies after their deaths, which the Ancients did not know, nor could finde by conjecture, nor in any of these is Nature bound up to a Rule and Method; for in one the Liver is full of little stones, in another one great stone hangs appendent to it, in another is an Aposthumation, in another is an Aposthumation of another kinde, in a third may be also an Aposthumation of the Liver, yet differing from either of the former, in one it suppurates, in another it turns a Schirr, or hard Boil, in another it turns stony, and in others Glandules, such wonderful variety there is in the progress and changes of Diseases, even as the outward Signs in many sick Persons do demonstrate by their frequent changes; in some the Liver is burnt up as it were, and parched, in others it is found quite wasted, in others it is found thrice as big as usually, specially in consumption of the Lungs, where the Liver grows out to fill up the void space, the Diaphragma yeilding: Sometimes the Liver is enfissured or cloven, and in it are many Bladders of Water, sometimes it is corrupted, and hath many small Aposthumes or Abscesses of black Corruption or Sanies, sometimes it looketh pale, sometimes is grown to some Vicine Part, sometimes one part of it is quite fangous, or quite consumed, the other part being intire; and thus for other Bowels, they have the like.

Object. *These are found so sometimes, and looked upon as singular Cases, and where strange Symptoms have been in a Body, Physicians have opened such, and not so commonly others, that died in ordinary manners; and also many have sicknesses, pains and affects that come and go often in their Life-time, and there is likely no such Transmutation, Corruption or Consumption of the Bowels, and for these the causes assigned by the Ancients, as* Galen, Hippocrates, Celsus, Ægineta, Rhasis, Avicen, Etius *and Others, might hold good: For those things that cause Death, might not cause curable Diseases, for they are not fixed likely in the Parenchyma of the Bowels.*

Answ. I think there is nothing else that can be alledged for the Ancients, and the Moderns that have followed them:

1. It is not sometime and as a wonder that they are found so, but

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commonly and in most; and to satisfie my Reader, let him open the twenty next Patients that die under his hands, and he will see in all of them singular things, as to what the Ancients writ, and will also finde that Nature is not bound up to a Method, or such an Order as some will have; the more any man desires to be satisfied of the Causes or Signs that happen in Hydropicks, and the part or parts affected, and how, the more he shall admire, seeing still strange and wonderful variety; and if so much in one Disease, what Method doth Nature go in for different Diseases? Beyond-Sea they open such as they can get leave for, even as it happens, and strange things to the Sons of Superstition and Tradition, are familiar, and most commonly seen by the Sons of Experience.

2. For the most part those things that in an extream degree cause death, in a mean or middle degree cause a Disease; so do Worms, Stones, Aposthumes, Hydropick Bladders, Glandula's, Adhæsion, Corruption, Consumption, Excrescence, *&c.* of the inward Bowels, all these in a remiss degree cause a Sickness or a Disease, and the self-same in an higher degree cause Death: Yet I confess windy Inflations, Indigestion, corruption of the Fæces, and intermittent Evils, do often come from Humours in the first Wayes, and Vapours, and Putrifaction, and too swift Excretion, or strong Retention, nor in many that die of malignant Diseases may alteration in their Bowels be seen, because it was a venomous Quality that killed them, and sometimes so suddenly that no Bowel can be so soon labifactated.

3. The Ancients were apparantly out; to write onely of the Disease of the Stone in the Kidneys and Bladder, and so for the place and kinds of Worms; there is no peculiarity in the Kidneys or Bladder to have the Stone, they are frequently found in the Gall, Stomack, Lungs, Head, Liver, Uterus, and Joynts, and outward parts: and those things that are generated in the outward Flesh, as Spots, Tubercles, Boils, Carnous Excrescences, Struma's, Glandula's, Worms, Stones, Phlyctenæ, Bladders of Water, *&c.* are also frequently found in the inward Bowels. As for the Stone, as to the place, and kindes, and causes of it, so for Worms were the Ancients out, and all the Moderns that have pinn'd their Faith on their Sleeves; commonly we confess the ordinary Worms incident to Children are found in the *Body*, and commonly they are in the Guts or Stomack, and Ascarades or Bots are often in the Body, yet nothing so frequent as the ordinary Worms Children void; twenty have the ordinary Worms, to one that hath Ascarades or Maggot-Worms; the Ancients did some of them mention the *Tænia* or *Lumbricus latus*, or broad Worm, fifteen or sixteen Ells long, the length of all the

the Guts, and these were all: Now by Anatomizing the Dead, and by other Excretions of Creatures, it is found that Worms of all sorts are in all parts of the Body, and some are referable to Terrestrial Creatures; but because they have no seed from any Creature, for the most part they have no coherence of form; some are footed like Quadrupedes, some Bi-pedes, some crawling Worms, some hairy, some like Newts, some exact Maggots, some like Milli-pedes, or Wood-lice, some large like Serpents, *&c.* There is a wonderful variety in these things, and we have heard of Serpents in two or three, found in Englishmen of late years, of the *Lumbricus latus*, Cray-fish in similitude, vomited by a child, Worms in the Face, *&c.* by which we justifie Authors: But we have written a Chapter of these Creatures in our Physiology and Jatrosophy, a Work that can never be too much read, or studied.

What shall we say? doth Nature proceed in no Method, or Order, or Coherence in causing Diseases? Yes, there is some, but not as former Ages have generally supposed; it is the spirit and quality of that spirit in every living, moving, and growing Being, that is the Cause, and wherein is the Method; and the Stars, principally the Planets and Moon, by the Air, alter the quality of the Humours in our Body, and thence comes such variety in our Bodies: but yet if the Inward Cause in our Bodies comply not with the Outward, there is nothing done; the quality of the Air by its seeds sown in our Humours or Blood, transmutes or changes them into the nature of the Seeds, the Blood findes a matter in it whose Spirit is of a quality Heterogenious and Heteropathetical to the Blood, and so works to throw off its Enemy; and in the Pox, Measles, Plague, and Purples, it throws off that Heterogenious matter by the Skin, Pores, or Habit of the *Body*; but where the matter in the *Blood* is not so venemous, or exceeding adverse qualited to our Nature, the Veins throw it off on some part: for in the *Body* like draws like to it, as in the Earth, and Terrene Things, and puts off or separates any matter that is of a quality adverse or contrary to the *Blood* and Nature of the Spirits constituting our vitality: Now we see Water in the *Blood*, sometimes thicker, sometimes thinner, sometimes limpid, sometimes oleaginous, sometimes yellow, sometimes black, *&c.* and yet because this Humour hath not a quality Heterogenious to the *Blood*, it rests very well in the *Blood*, and is not endeavoured by Nature to be cast off, nor causes any Disease, for a thing that looks exactly as another, may be nothing like it in nature, so *Sperma Humanum*, and some glutinous and thick Flegm we raise from our Lungs or Palate of our Mouth, look exactly alike, and are in consistence the same; and yet there is a Spirit of an enlivening nature in the *Sperma Humanum*, and onely a cold stupify-

ing quality in the pituitous matter; ſo *Stibium*, and the red Glaſs of Church-Windows, may in taſte, ſmell, look and conſiſtence of *Body* be the ſame, and yet there is a purgative Virtue or Quality in *Stibium* that the Glaſs hath not: So for Alabaſter and ſome pieces of Arſenick, how much do they differ in quality, and how little in bodily appearance? So in the *Body of Man*, if we could ſee the Humours and affected Parts, and the current of the *Blood*, we could not tell whether People would live or die of thoſe Diſtempers, or how they would change, or what they would become for the moſt part: for an Humour looking like another in an abſceſs of the Liver, Spleen, Reins, or Lungs, ſhall not raiſe Symptoms alike, nor work alike, becauſe the quality that is in it, alters it and works it; in one abſceſs there is a petrifying quality, and that turns all the matter in a little time into perfect ſtone, one or many; in another Abſceſs, Ulcer, Apoſthume or Tubercle of any of theſe *Bowels*, the matter looking the ſame with the former, is a vivifying ſpirit, and that matter takes ſome or other ſtrange and commonly different form, and enlivens and increaſes; another Abſceſs hath a matter like the former, but in this is an Earthy Gummy Spirit, and inſipid, and this turns all the matter into a Caruncle or Fungus, or if it be a little otherwiſe qualified, a Glandule, or many Kernels; in another Abſceſs is a fermenting qualitied ſpirit, and that makes them Aguiſh, and this differs hugely in quality *inter ſe*; for ſome fermentative matter is colder and duller, becauſe it wants the ſharp and hot ſpirit that is in other Humours, and this cauſeth colder Agues; the ſharper and hotter the ſpirit in this matter is, the hotter is the Ague: therefore many times they that drink much ſtrong-Water make a cold Ague all hot Fits. Again, this matter differs in the peculiarity of the quality, ſome fermenting twice in one day, ſome once in twenty four hours, ſome once in two days, and ſome but once in three or four days: In another Excrementitious Matter is an Oſſifick quality, and then a Bone is generated of the bigneſs and ſhape with the Excrementitious Matter, for the Oſſifick Spirit tranſmutes it as it lies; even as our Wells in *England*, and Earth about *Shefford*, turns the Wood into perfect Stone in the ſame figure it was; and ſo a few Grains of *Ens Auri*, or Eſſence of Gold, tranſmutes much Lead or Quickſilver into perfect Gold; we ſee multitude of Examples from Seeds thrown into the Ground, or Animals *Semen*, either injected into Uteruſſes, or laid in Fleſh, Mud or Earth, or Fruits, which works upon the fit matter it is in, and turns it into the form of the Creature from whom this Seed came, and it enlivens. And the Stars do very much qualifie and alter the Seeds in our Humours: Hence it is that often Coughs, malignant Pleuriſies, Quinzies, malignant Tertians,

tians, and divers ſtrange confuſed kindes of Agues, are Epidemical; and I have obſerved the mutations in divers Diſeaſes to be from the Moon, and the other Planets, eſpecially that Planet that was Lord of the Firſt and Sixth Houſe, at the Decumbiture of the Sick: and a Practitioner of Phyſick in this Town told me, when he had a long ſickneſs, he could always tell when his Paroxiſms, or times of greater illneſs would be, when the Sun was afflicted by the Body or Aſpect of *Saturn*, or his Significator afflicted; and did not *Venus* ſtand his Friend in many ſuch evil Aſpects, he thought he ſhould have died.

Now ſuch a Method doth Nature obſerve, that it is the caſual influence of the Planets (ſimply, or conjoyned with fixed Stars of the greater Magnitudes, that are milde or gentle-natured) upon our *Blood* and Humours, and as the quantity and quality of our *Blood* and Humours vary, ſo the Stars act variouſly: for the Agent can do nothing, if the Patient is not fit; and one Planet doth not ſo powerfully alter one mans *Body* as anothers, becauſe in one it was his Significator at his Nativity, in the other a Significator of his Fortune, in another a Significator of his Religion at his Nativity; and ſo though our Humours and Conſtitutions are much alike, yet in this reſpect the Planets vary. There is naturally in ſome matter, a greater proneneſs and aptitude to petrify; in other, to oſſify; in other, to vivify or animate; in other, to carnify; in other, to ſanguify; in other, to lactify; in other, to ſpermatify and crinify: and though the greater number of Planets that are ſtrongeſt at ſuch a time, do diſpoſe the Humours to putrify or vermify, (for at ſometimes both old Folks and Children have Worms more than in other ſeaſons) yet in all *Bodies* there be not thoſe Humours; and in all *Bodies* that thoſe Humours be, yet there is not in them a like putrifying quality: At ſuch a time *Venus* is Lady of the Aſcendant, commands *Jupiter*, *Mars*, the Moon, *&c.* in her Houſe, is ſtrongeſt of any in the Scheam, and yet all men at this time are not Veneriouſly inclined, for ſome are never libidinous; yet at this time they may be more libidinous than others; and at ſuch a time an evil-minded men is the likelier to accompliſh his inceſtuous Deſires. VVe ſee huge mutations and changes dayly and hourly, ſometimes in ſome ſick perſons, and how do theſe come, but from the motion of the Morbifick Cauſe? and how is that changed and moved ſo ſtrangely, but by the Attoms in the Air, drawn into our *Body* in our *Breath*, which are qualified from the Planets?

We have in our *Phyſiology*, *Jatroſophy* and *Pneumatography*, ſufficiently demonſtrated the force of the Heavens on all ſublunary Beings; but we will here adde ſome more: Whence is it in Moon-Ey'd Horſes their Eye or Eyes grow full at full Moon, and then they are bind; and as the

Moon decreaſes, they decreaſe, and then they ſee better? Many Countrey-mens Experience atteſts this.

2. Concerning the alteration of Diſeaſes, changing of Symptoms, and of all diſeaſed Parts, dying and growing ſick, it is apparantly ſeen in ſome Diſeaſes by the alteration of the Moon, and divers have told me, That when the Plague did rage in this Town of *Hitchin*, moſt fell ſick or died at change of the Moon, or full Moon, and four or five were buried then together, and when the Moon was at her full ſtate, was the ſickneſs in many in its Criſis or Exaltation; and it is apparant to many intelligent Phyſicians, that our Bodies are fuller of moiſture at full Moon, than other times; and Experience ſhews us, the Epileptick and Convulſive have fits at full Moon commonly, and the Reaſon may be, becauſe water in the *Brain* is oft found by Diſſection to cauſe Epilepſies, and other Diſeaſes, which the Practical Phyſicians hitherto did not imagine: Now we know the Moon rules over Moiſture much, witneſs the Ebbing and Flowing of the Sea; doth it not in divers places of this Land increaſe and ſwell higher at full Moon, and in the declination of the Moon fall, and ſink lower?

Moreover the monthly Fluxes of Women, or Menſtrues, are cauſed partly by the Moons influence, and partly by a created aptitude or natural faculty in them; we ſee often they are, when ſtopt, eaſilier provoked at full Moon, than in its declination; the Moon rules principally in Moiſture, and principally in the Moiſture of Feminines, for ſhe is a Feminine Planet; yet in Men the Hæmorrhoids are periodical ſometimes and monthly, and ſome have (but rarely) a *Fluxus Sanguinis per Penem* monthly.

Farmers did obſerve in theſe late years of Infection amongſt Horſes, that their Horſes ſickened or died familiarly at New or Full Moon: is not the Diſeaſe *Lunatick* ſo called from the Moon, for that at full Moon they are afflicted monthly? and Phyſicians have obſerved Catarrhs and Defluxions to riſe or fall from the Moon, and to be governed much thereby. *Guainerius* did obſerve one ſpake a ſtrange Tongue he never learned, in New Moons; and other melancholy perſons have at ſuch changes of the Moon alone ſpake a ſtrange Language they never learned: If any think we ſpeak ſlightly or conjecturally of many of theſe things, let them ſearch in their proper Chapters Examples in our *Phyſiology*, and they ſhall ſee them confirmed. It is written of the *Clupæa* Fiſh in *Sagona*, a River of *France*, that in the encreaſe of the Moon it is white, and in its decreaſe black: So the *Piſcis Lunaris*, or *Luna*-fiſh, is ſo appellated from the ſtrange alteration the changes of the Moon makes in her, and her figure: We might be numerous in Examples.

Pliny

Pliny lib. 2. cap. 41. writes, That at Full Moon, Oysters, Shell-fish, and Periwinckles increase, but decrease at decrease of the Moon.

Kekerman, l. c. saith, *The Skins of Sea-Calves and Sobles are stiff with the standing upright of the Hair, when the Moon increases; but in the Moon decreasing, they grow weak and fall down.*

Dropsical People are often most molested at Full Moons, and therefore at that time, saith *Johannes Johnstonus*, they commonly die; and then it took away that Reverend Man, D. *Martin Gratianus*, Superintendent of the Reformed Churches in Greater *Poland*.

Libavius, Epist. 15. to *Schnitzer*, saith, *It is better to give Medicines against Epilepsies the day after, than in the Opposition of the Luminaries; for in the hour of ☍ the Moon is quiet, but afterward she works and begins to augment the Humours.*

We shall not give Examples here of the force and quality of the Moon in Nativities to dispose mens *Bodies* and *Mindes*; nor of the Vulgars observation in cutting of Cocks, nor shall we insist on its force upon inanimate things, to cause fulness & flaccing, juyciness and driness, as that increases or wanes; as, in Vines, Onyons, Palm-Trees, Basil, *Lapis Selenites*. *Keckerman*, Disp. Phys. 3. Coroll. 11. saith, *Lillies and Roses open their Buttons or Heads in the night alone, as loving the Moon; and Marigolds, Tulips*, &c. *open onely to the Sun, and shut up against the Moon*: Nor shall we here dispute (as we might finde matter and occasion largely to do) of the peculiar Government of Plants by such and such Planets, and how they are fuller of Virtue pulled up at such a time, whenas the Planet governing them is Essentially fortified, than at another time: Nor yet shall we here speak much of Sigils and Telesms insculpt in Wax or other impressible matter, the Seal made at a fit time, according to the Position of the Heavens, and the Engraving or Impress of that Seal must be at a due time, as the Planet governing the Disease, and Lord of the Hour, are Essentially fortified, aspected by Others, and seated in significant Houses, and accordingly hung about the sick party. In our Philosophical Book called *Physiology, Jatrosophy* and *Pneumatography*, and in the last of these have we treated of Sigils and Telesms; whither the Reader may have recourse.

The Moon indeed is most generally significant in all Distempers, of all the Planets; and in every Scheme we take of sickness, the Moon and her Dignity, and House, and Sign she is in, and to whom she applies, is very considerable, next to the Lord of the Ascendant, Signifier of the sick Person, and Lord of the sixth House, Significator of his Sickness, and Lord of the Eighth, Significator of Death; yet the Sun in the next place, of all the Planets, hath most influence upon our *Bodies*; and by

his heat and warmth more than other Planets, he enlivens and alters most Animate and Vegetative *Bodies*; as also by Light: Now if the *Sun*, having in it the seed of Light, can enlighten the Stars and Moon, as they approach him; and when the *Moon* is gone a good distance and while from the *Sun*, the seminary Principle of Light it received from the *Sun*, dies by degrees, until it comes to the *Sun* again, and then the *Moon* receives fresh Seeds of Light, which grow (as the Seeds of Infection taken into our Bodies) to maturity, which is when she is run half her course, and just opposite to the *Sun*, then is the *Moon* at the Full, and the Seeds of Light like our Life, and the maturity of our Age; and other Animals and Vegetables are as long a declining or dying, as encreasing and growing to maturity; and no question this of the *Sun* and *Moon* is a great cause of the maturation and corruption of Bodies, and gives great insight into the method of working, encreasing and dying in other Seeds: And if the *Sun* thus alter the *Moon*, why not other less and inferiour things?

I going one day in Summer in the hot *Sun* without Gloves, did so strangely burn my hands, that they felt sore to the touch, and looked of a red colour, as if netled; and I have heard the like of others, whose hands have been nigh blistered with the *Sun*, but in a far different manner from fire, for that scorches and burns us long sensibly, and then the the fire remains not so in our flesh, and so long as the *Sun*'s quality, for from the *Sun* it rather looks as if venemed; yet to touch fire will make a soreness longer.

Many mad People do chiefly rage when the *Sun* is in the Tropical point *Cancer*; and about the *Summer Solstice*, partly the heat, and partly the quality of the Air, makes divers mad in *Summer*, that are pretty well all the year beside: Herbs of the *Sun* are strongest when they are gathered in the Hour and Exaltation of the *Sun*, or when the *Sun* is in *Leo*; and we have observed several such things. We have mentioned three Observations of the greater force of Herbs gathered when the Planets governing them are strongest, in our Book of *Physiology* and *Jatrosophy*, and particularly in our *Nosology*; but Astronomical Physicians have gone upon slight grounds in giving such an Herb to such a *Star*, and another to such a one, many times; and the Reasons of their grounds would be sifted: for if the Foundation be false, we can never make a true Superstructure.

We see the *Sun*'s heat drives away Agues and cold Distempers, it raiseth Head-ach to those that sit too long therein, specially bare-headed, and in the *Spring*, and that are subject to Head-ach; also those that sit in *February* or *March* in the *Sun* for warmth, do oft catch Agues: and I

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when I was a Boy, catched an Ague by ſitting ſhivering in the *Sun* to warm me: It is alſo ſo pleaſant at its return: The abſence of Things makes them the welcomer to us at their return: By *Sundew*, *Heliotrope*, *Marigolds*, *Hinca*, &c. is the *Sun*'s particular Domination over Planets ſeen.

But we will not inſiſt onely on theſe two Planets, the other Five, *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*, *Dragons Head*, *Dragons Tail*, and ſome of the fixed Stars of the greater Magnitudes have great Influence upon our *Bodies*, and alter and move our Humours, and by conſequence our Mindes, as they are moſt prompt to be wrought upon.

The Scorpion ſtings moſt dangerouſly when the Dog-ſtar is up, and men uſed to obſerve the riſing of the Dog-ſtar for cutting of Frankinſence-Trees, as then fitteſt for Uſe, and fulleſt of Juyce: and in the *Tercera* Iſlands the Windes called *Eteſia* are mild Windes, that riſe every year two days after the riſing of the Dog-ſtar; and the Diſeaſe *Syriaſis* is ſo cauſed from *Syrius* the Dog-ſtar, and called ſo, becauſe divers did obſerve that at the riſing of that Star Infants were inflamed in their Heads; ſo that we ſee thoſe Stars have Influence upon Animate and Inanimate bodies; and if the Dog Stars *Syrius* and *Procion* can raiſe winds, they can in the Air in all likelyhood communicate their quality to our blood; but we do not obſerve the force and influence of the Dog Stars in our Climate or Countrey, as in other parts; for in the Dog dayes they give no Phyſick, and Wounds and Ulcers heal badly, *Hippocrates Aphoriſmes*, Sect. 4. aph. 5. ὑπὸ κύνα καὶ πρὸ κυνὸς ἐργώδεες αἱ φαρμακεῖαι, about the riſing of the Dog-Star, and before its riſing, purging by Medicines is very moleſtuous; but we ſay, *Canis non mordet in* Anglia, the Dogs bite not in *England*: It is certain, ſome Stars have a greater power over ſome Countreys then over others.

Cardanus and *Caſper Wolphius*, Did obſerve Headach to ariſe in ſome perſons with the Sun, it was chiefly in the Forehead; every day the Headach aroſe in theſe, as the Sun aroſe in the morning, and at noon, when the Sun was neareſt, it grew moſt vehement; but as the Sun went farther off, the Headach did decline; and at evening when the Sun did wholly hide himſelf, the Headach was abſolutely gone, and began the next morning when the Sun aroſe, and encreaſed as that grew higher; but in one of theſe parties it was a pain rather of the eye, ſometime above one eye, and ſometime above another.

Joachimus, *Comm. ad 9. lib. Rhaſis*, *cap.* 4. obſerved another that had Headach about noon, but as the Sun went down it declined; ſignes of Choler were in him, which the Sun moved to his head; he was cured with purging of Choler, and ſtrengthening his head.

Salias cap. 12. *Annotat. ad Altomar. Tract.* Observed Megrims to be raised and mitigated according to the course of the *Moon*, in some persons, and to have continued so for three years.

It would be too tedious to write of many new Diseases, Epidemical, and some of them Contagious, that do happen in all Ages and Countryes, sometimes more, sometimes less, sometimes in one place, sometimes in another; they certainly come from the Air, and the Air is qualified by the Stars, and Seeds and Attoms swim and fluctuate in the Air, as Wood and heavier matter doth in the Water, that is a more sollid, and lesse penetrable body than Air,

We should too much stay the Reader here to give an accompt only of the experience we have had of the Progress, Changes and Crises of Diseases according to the alteration and motion of the Planets, but who so is well skilled in Astrology and Physick, and shall at the decumbiture, or chief time of the sickening of his Patient, draw a Scheam of the Heavens, and observe all along the mutations of the Planets, and his sick Patients distemper, he shall in most Diseases find great satisfaction, and say, It is far more certain Prognosticating by the Heavens, then symptoms in Diseases: Yet in confused Distempers, and such as we cannot well refer to any name in *Riverius* his Practice, Astrology is most illuminative.

There are divers observations extant of the operation of the Planets on mens Bodies, but few, in regard of the use there would be of them, and excellency thereof; but these would require much time and pains to describe to purpose, therefore we shall omit them.

We see also there is a strange Antipathetick quality in Lightning to bereave us suddenly of Life, and a blast of Air blasts many; some in the field, some standing at their door; some are bereaved of sence, some of motion; some in the whole body, some only in one particular part; some in one manner, some in another; some in one degree, some in another.

We will speak a little here in the Vindication of Astrology, it may satisfie some, it need hurt none; Truth alone must please God, and *fraus pia* be condemned.

1. The various motions of the Planets, argue an intention of Providence, more in making them then other fixed Stars; five especially have no other reason of their wandring to and from, backward and forward; sometime in one Sign, sometimes in another; sometimes swifter, sometimes slower; sometimes in Conjunction, sometimes in Opposition one to another; nothing was made in vain, no not the least part in the least Creature, nor nothing to be idle.

2. God

2. God doth all by natural causes, and what shall we say are the causes of such and such things, but what we experience? if one thing here doth sympathize and antipathize with another, and one depends upon another, and one governs another; Why may not the Stars more pure, high and great bodies influence upon, and alter these lesser, grosser and low compositions, every Agent being more noble than the Patient? and the Air is the mediate cause.

3. There may as well be quallifications of peculiarity in the Sun, Moon, and five other Planets in the *Macrocosm*, as in the Heart and Brain in the *Microcosm*, and Liver, Spleen, Gall, Lungs and Reins; and if God hath planted Originally in all such bowels peculiar qualities, and these operate accordingly upon the rest of mans body, inferiour in dignity to them; why may not the bodies of the Stars have also peculiar natures and qualities implanted Originally into them, and according to these they operate? for it is certain all things were made for an use, and why they should observe such strange motions and orders, no other reason can be given, than what man hath found by experience; and that for which every thing is most fit, for that it was made, and that is the right use of it: It would be tedious to relate the wonderful qualities, and Spirits of strange and stupendious Natures, that are placed in many bodies, slight and sorry to look on, as the attractive force in the Loadstone; in Herb Moonwort, the chastity of Emeralds and Sobriety, the shivering of Quicksilver in fire or hot water, and its flying to Gold; the fighting of Spirit of Tartar and Vitriol, the quality of moving Love in some Plants, of dissolving strife in others; of releasing the bewitched, and driving away Spirits; of causing madness, and inducing sleeping to death: See these in one place or other of our *Physiology* and *Jatrosophy*, with many more strange and prodigious qualifications of the Spirits of Plants and Minerals. We do not deny but things affect one another by the Attoms and Exhalations that arise from their bodies; but what accompt can any give, why the Attoms of one is of such a quality to cause Sobriety, and the Attoms breathing from another to cause Love, and the Attoms breathing from another to cause madnesse? every body, as it is a body and earth is not active, or moveable; doth neither taste, nor smell, nor hath a colour for the most part, but the Spirit that is in it, moves and acts it, makes it grow, taste and smell; and as soon as this Spirit or Soul is evaporated from it, it looks oftentimes pale, but constantly loseth its scent and taste; so when our Souls are gone, we look pale, and corrupt presently, even as Plants as soon as their Spirit or Soul is gone: bodies were only made for Receptacles of Spirits or Souls, and these Souls or

Spirits do act and move these bodies; and according to the peculiar nature or quality of these Original implanted Spirits, so they act diversly; now why may not the peculiar qualitied Spirits of the Stars operate and alter the Spirits placed in the bodies of terrene and gross things, according as they are fit and changeable, especially seeing every minute we must draw in Air? and if the laying of Plants about us, and Minerals and Animals, do so alter the Air, that sometimes we are sick, sometimes comforted by them; the Stars may as well do it: What influence hath the Sun for heat upon this world, more then a thousand Cities set on fire? and yet the Sun is at a vast distance so to heat the Air all about. The exactly demonstrating these things, would require a larger discourse than we are willing here to spend thereupon. What is our Brain? what doth it look like? a Gelly, or knotty Flegm; yet in this matter is a choice quality implanted, our sensation and motion; what is the Heart to look upon, or to feel, or touch, or taste, or smell? meerly flesh: and yet see how it differs in dignity of quality; and there are nobler Spirits placed in it, than in other parts of the body; it hath the Seed of Blood, and is able to change all nourishment into red hot Spirituous Blood, specially as Nature shall have need thereof; and hereby doth it influence upon all the body, as the Brain by motion and sensation operates and alters all the body; GOD could as well have placed the Seminary Principle of Blood, or Sanguification in the Spleen, and the Soul in the Liver, for the flesh doth nothing; he could have made any flesh capable of the highest qualities and faculties.

4. Allowing this force to the Planets, and some fixed Stars as they happen to be joyned with them, vindicates GOD from injustice; for certain it is, that the humors alter our minds, and our constitutions change our judgements, and lead us to divers appetites: and the Organs are not alike fitted in all to be wise or foolish, ingenuous or froward alike.

If he that is born a natural Fool, shall repine and say, *Why was I not born capable of knowledge as other men? what had I done in the Womb to make my Creator more partial to me, than the rest of man-kind?* It may be Answered, It was his lot to be begotten, conceived and born at such an unfortunate time, when the Planets operating upon the propitious matter in *utero* so disposed him.

Another may Object, *Why was I made of such a melancholy temper, to be dejected at every small business, and to swoon at every light grief, and to be discontented with my life?* Some must be melancholy, as some are merry; there must be variety; and it fell according to their nativity to be such, without any partiality, or ill respects in GOD towards them: so

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for the paſſionate, that ſuffer for their Tongues, and cannot help it, they wiſh they were of another temper, and could forbear; and are apt to be angry that they are ſo apt to be angry: but ſome muſt be angry, elſe there would be none patient if all were alike; and it fell caſually to their lot to be ſo: if God did immediately, without contingent cauſes, ordain or make them ſo, they might have ſomewhat more to ſay and to repine at; but now God is blameleſs, for where the cauſe accidentally falls, the effects follow: but the cauſes are ſo wiſely from all eternity ordered, that they ſhall keep in a mean, and not much tranſgreſs; as thoſe cauſes that diſpoſe men to be natural fools, or Atheiſts, ſhall not come ſo often by one to a hundred, as thoſe cauſes that cauſe Wiſdom and Worſhip; nor ſhall they come altogether, but ſhall happen now and then, that Nature may have ſome variety.

Perhaps a good mans Barn is burnt by Lightning, and his Neighbours, a wicked mans, is unhurt; God is no reſpecter of Perſons nor partial, it fell out according to natural cauſes, that the Lightning did direct to this mans Barn in a contingent manner; and it is the nature of Lightning, where the Beams and Attoms are conglomerated, and ſo made ſtronger, to burn; if God had with material hands took a Torch and ſet it on fire, as *Enthuſiaſts* ſeem to think him to act, ſurely then the juſt man had had ſomewhat to have ſaid: it is a dignity to God to act by cauſes, and one cauſe under another; the outward cauſe operates upon the inward cauſe, and the remote upon the vicine, the primary upon the inſtrumentary: If a King would have any thing done, and muſt do it himſelf, it would not be ſuch honour to him, as to do it by ſubſervient means, and meſſengers; ſo God is the more dignified and honoured by Nature, then if, as *Enthuſiaſts* would have him, he did all immediately by material Hands, Feet and Mouth, without the intervene of natural cauſes.

Sometimes it Rains twice as much in one Land or Soil as needs, and in another Land or Soil at the ſame time is not half Rain enough, ſo that both are ſpoiled, one by a flood, the other by drought; and if God did this immediately by immediate counſel, and with material hands, as if he ſhould pour down buckets, without the contingency of natural cauſes, how might men complain, and ſay, *God dealt hardly with them.*

Many times upon the Sea a Winde ariſes and drowns a good mans Ship, wherein are far better perſons than in another Ship, that at that time arrives ſafe.

Many times a good man is wounded of Thieves going abroad, is killed by a fall, or taken with the Plague, or killed with Lightning, when many far worſe at the ſame time, and in that place may eſcape; and

were it not that all things here happen alike to all in a contingent manner to us, though predestinated and pre-ordained by GOD, we might repine; the *Sun* shines on the good and bad, and rain falls on the just and unjust: And Man is ordained as Astronomers will shew by calculating a Mans Nativity, to this or that good or mischief that he will hardly avoid; and because we do not fore-know or fore-see, we must act warily and wisely; for we do not know, though it is predestinated to us to be poor or miserable, or evil, but by our endeavour we may avoid it; for we do not know our Endeavours will be bootless, till we see the event; so we act as if nothing was predestinated: All our labours and endeavours, if it be not ordained, shall not make us rich, or eminent, or favoured, or lucky.

Yet GOD commonly ordains a Thing by ordaining the Cause; as such a man is ordained to thrive; why? because he is made of a cunning industrious and parsimonious temper; yet many a great Drinker, sloathful and unskilful fellow, in comparison of such, shall thrive and grow richer: Nature is full of variety, and degrees and kindes in every kinde.

Did not things also in States and Kingdoms fall out according to a fortuitous and accidental hap, and the fortune of Mens happy Nativities, why did *Mahomet* that Great Impostor, arise to that credit and honour in the World? Why did not God make him an untimely birth, or cause his dayes to be short, that he should not corrupt the World with his Doctrine? or raise other causes to have deterred his Followers from crediting him? Is he not *CHRIST*'s Opposite? and did he not take upon him to be Mediator betwixt GOD and Man? And how miraculously hath he prospered through many Nations and Ages?

To this adde the remarkable Affairs of this World, to wit, The expunging and debellating of Christianity by the Turk, and the setting up of *Mahometism* in all those parts where Christianity did at first with much difficulty and blood shed, and persecution gain rise; but I will not say that *they upon whom the Tower of* Siloam *fell, were greater sinners than others*, nor *he that was born blinde had sinned in or by his parents more than others that were born seeing*, but according to Natures course, which when God contradicts, it is a Miracle, and Miracles rarely happen: What is become of the seven Churches of *Asia* their founded Christian Religion? Hath not the Turkish Power overcome? and is not *MAHOMET* advanced in Throne above *CHRIST* in all those Quarters? Yet I say,

Exitus

Exitus acta probat, careat successibus opto
Quisquis ab eventu facta notanda putet.

I wish that they may never speed
Who by Events e'er judge the Deed.

Non aliena putes homini quæ obtingere possint;
Sors hodierna mihi, cras erit illa tibi.

Think nothing strange that Man cannot decline,
For what's to day my Lot, to morrow's thine.

And so we all undergo vicissitudes and variety, *Cappadocia*, *Asia* the less, with *Phrygia*, *Ionia*, *Pamphylia*, *Licaonia*, *Pontus*, *Bithynia*, *Galatia*, *Greece*, *Syria*, *Ephesus*, *Smyrna*, *Thiatira*, *Philadelphia*, *Pergamos*, *Judea*, *Jerusalem* and *Palestine*; are not all these under the Turk, and subject to the Doctrine of *Mahomet*, where the Doctrine of *JESUS* did so spring forth and arise, and flourish for the time?

The Jews were thought a peculiar People to GOD, beloved by their Creator above all Nations and Languages of the World, and yet what Nation hath suffered more? how oft hath *Jerusalem* been won, and ransacked, and sometimes quite demolished, and re-built? How oft have they changed their Governments? The King of *Assyria* conquered *Israel*, and captivated them, and the King of *Chaldea* the *Jews*; since they have been conquered & enslaved to the *Persian*, the *Grecian*, the *Arabian*, the *Roman*; the *Turk* now governs all, and the Jews and Christians live by permission, and pay Tribute. What became of those hundred thousands of men that went to redeem *Jerusalem*, and CHRIST's Sepulchre from the Turk, in the appellate Holy War? Surely Enthusiasms are not regarded by GOD: Many think they are holier than other Men, and that GOD must prosper them, or that GOD is engaged to make them successful over the wicked, as they imagine: I say, No: GOD will not alter the course of Nature, unless upon weighty grounds, and those Miracles are ordained to come seldom.

Yet whoever thou art, do not think I think it good to sin, or that it is bootless to be good; thou wilt hereafter repent, a thousand times repent the wilful commission of every evil Action, but thou must not think GOD is obliged to defend thee in Fire or Water, in Battel or Tempests more then others thou imaginest far worse than thy self: for GOD is impartial, and Effects must follow the Cause, and the Causes must go on as GOD set them Originally to go.

And let none mistake me concerning Predestination, I do not meddle with Predestination to Salvation or Damnation in any; that is onely in GOD's Cabinet-counsel, nor can any tell any thing thereof: nay, though Spirits have told several Secrets of the future Being, they durst never divulge any thing of moment to Mankinde, concerning how we shall live hereafter, or who shall be happy, and who unhappy, or how many, or how and in what manner.

Now seeing we see apparantly the universal order, gradation, progress and event of things, is after this manner of contingency; what evil or absurdity is it to allow it a cause? and why may we not as honestly and lawfully say, The *Stars*, under GOD, are the natural cause of all these Contingents and casual Events (casual, meerly, as to our foreknowledge) as any other things?

Furthermore, the Planets operate upon our Mindes, not onely by moving, encreasing and altering the quality of our Humours (which we have largely shewn in several places of our *Physiology* and *Jatrosophy*, but chiefly in our Chapter of the place of the Soul) but by raising Contingents and intervening Accidents:

Est aliquid quod nos animos mutando gubernat
Mores res contingentesq; sequuntur humores,
Proxima namq; Deo sunt horum causa planetæ:

That that doth change our Mindes, doth surely guide
Our Actions, and our Manners do depend
Upon Contingents; our Humours beside
Alter our Wills, these the Planets do bend.

One man is minded to go a Journey, a shower of Rain falls, and alters his minde.

Another intends to revenge himself upon his Adversary; he falls sick, and that changes his minde, which before he resolved should not be changed.

Another intends to do much work on his Trade, and that he will not be drawn away by company to bezel and drink; but company come and perswade him, and his minde is changed, and he goeth with them with delight.

One resolves he will never be a Quaker; but out of Curiosity and Novelty he will hear the Quakers, with hearing them his mind is changed, so that he becomes a Quaker.

One resolves to kill or undo such a Person, and he resolves his minde

shall

ſhall not change, nor none ſhall intercede for him ; yet when that perſon comes and asks forgiveneſs, acknowledges his fault, and promiſes and ſupplicates, his minde is changed, and he hath rather (a minde now quite contrary to his former minde) to do him good.

Another intends to live bravely, and ſpend freely, and build fine Houſes ; but he ſuſtains a great loſs in his Eſtate, and then his intentions alter.

But abundance more may be heaped up unneceſſarily, which the common capacity of Men, if they would but conſider, may ſee clearlie.

And no man I believe, but at divers times is in divers mindes, and of different Intentions and Inclinations, though there be nothing interpoſes, nor no differing or freſh Contingents: and this ſuddain and often variation of our Mindes, Intentions, Deſires, Appetites and Affections, muſt have a Cauſe ; and what wickedneſs or abſurdneſs is it to attribute it to the Planets ? for Experience ſhews it, and in Reaſon their various and differing motions anſwer to the various and differing motions of our Humours and Affections.

I know by my ſelf, and have heard others ſay, They were moſt melancholy, when they had leaſt cauſe ; and Lovers are ſometimes wonderfully inflagrated towards one another ; and at another time, no occaſion given, quite off from deſiring one another. But we might be infinite in theſe things : And *Sennertus*, in *Epitom. Scientiæ Nat.* ſaith, *Experience ſhews the Humours are altered by the Stars, and the Minde by the Humours: Mores ſequuntur temperamentum corporis ; Experientiæ contradicere nefas :* The Manners follow the temperament of the Body ; and it is unlawful to gain-ſay true and manifold Experience.

5. All Mankinde was made Upright, with the Countenance upwards, and all Beaſts look downwards to the Earth ; that was ſomewhat in Providential Intention that Man might look up to the Stars, and weigh the Majeſty of the Heavens ; and Beaſts were made onely to feed and grovel on the Earth, therefore they had not their looks made upwards, to view the Glory, and Power, and Wiſdom of their CREATOR, in the Heavens and Starry Globe. It was a good Obſervation of *Ovid*,

> *Pronaque cum ſpectant animalia cætera terram,*
> *Os hominis ſublime dedit, cœlumque tueri*
> *Juſſit, & erectos ad Sidera tollere vultus.*

6. The multitude of Aſtronomers that have been in ſome Countreys, and in many Ages, have had experience of the force of the Stars ; but

the Rules of the Antients, as our Physical Rules, are many, infirm, and true but sometimes, and were ill grounded; and God hath so wisely ordered it, that man shall not be certain always therein, for then he would be presumptuous: In many Scheams an Astronomer draws, there are as many Arguments against as for the thing, so that he knoweth not which to judge; in most Scheams there are some Planets that by the Sign they are in, or House, or Degree, or Aspect, deny, according to Astrological Rules, that, that others affirm; and in such Cases we must take the strongest, and conclude from the position of the greater number; as in an Assembly most Voices carry it.

7. Let us consider the Air: What causes Rains, Thunder, Winde, Mists, Snow, Frosts, muddy and bright Weather? do not the Planets, and fixed *Stars* as they are conjoyned with them? and how doth the Air change our Bodies? I my self having weak Eyes, have found them far more misty and aking against Rain and in moist Weather; others against Frost and in frosty VVeather, have Itching, and Pustules break forth, some almost always; some against Rain have their Corns ake; divers do prognosticate change of VVeather by their Corns: some will say in dark foggy weather they are far more melancholy, dull and drowsie; and some then have their *Heads* ake: we know some Bodies are huge sensible of cold, and every small thing casts them down; some will in VVinter go bare-legged, and in *Snow*, and catch no harm: the Constitution and Custom are both to be considered: some that have had Bruises will feel pains there upon alteration of weather, and no time else, after the Bruise is healed: divers when the weather begins to be open at *Spring*, and warmer, have Pustules, VVheals and Itch break forth; and so in some at fall of the Leaf: some have a matter breaks forth always at *Spring* and Fall; and we see Tertian Agues are most rife at *Spring*, Quartains at the Fall or *Autumn*. To enumerate no more, *Hippocrates* writ of these things, and of the qualities of the VVindes, and he will be believed, and in such things his experience may be taken, though we must not look to finde things so as he writ in each other Body, concerning the change of the Air and Weather; if they hold true in every tenth Person, it is somewhat: for we shall finde ten whose Bodies are not sensibly altered by Rain, or VVinde, or Thunder, to one that is: so *Bruits* and *Plants* foreshew change of VVeather.

Because we would fairly and fully satisfie our Readers concerning the Influence of the Planets, we shall proceed to take off a few Objections made by the contrary-minded and opinioned; theirs is onely Opinion, which comes from *Opinor*, I think; ours Experience, which comes from *Experior*, to have tried, or made proof of.

Object. 1.

Object. 1. *Twins are born both at once, and yet often not alike, nor have fortune alike, nor die at a time.*

Answ. Often Twins are so alike, that they are fain to tie Threads or Ribbands about them, if both of one Sex, to distinguish; but in the birth of divers Twins is a quarter, or half an hour, or more distance, and then they may have two Significators, and the *Signs* may be gone off those Houses: and also if the birth of the Twins was very exact, as to time, it is probable they were not conceived at once, and that is very material, and may change their Dispositions: VVhat is the Reason the Children of one man and woman should often times so exceedingly differ in Complexion, Conditions, and Fortunes, were there not somewhat to alter?

Object. 2. *Those that are killed in Armies in Fights, were not born all at once, but had several Nativities, and a Death alike at one time.*

Answ. A man may be born in *January*, *February*, *March*, *April*, or any other Month or day of the Month, and have an unlucky Nativity; some are killed by the Combustion of their Significator, or Lord of the Ascendant; some by his Aspect with *Saturn* or *Mars*, or Conjunction with the Lord of the Eighth House, the House of Death; and some were killed in the 18, some the 19, some the 20, 21, 22, 23, 24th (and so onwards) Year of their Age, nor were they all born in one place.

Object. 3. *'Tis an uncertain and fallible Art.*

Answ. The Vulgar say, if a thing comes to pass that Astronomers or Astrologers predict, They are Witches, and do it by the Devil; if it fails, they say, It is a Delusion, and there is nothing in it; even as they judge in other respects: for if a Medicine cure one, they think it must cure others, though of another Disease; and if they they knew one die of the Jaundice, they will pronounce Death to all: *One Swallow makes not a Summer:* One Experiment is too slight, or two, or three, to ground our belief upon in some matters. If it had never failed, men would have been presumptuous, most would have gone to have known their Fortunes; and that would have been an inconvenience in all Government, Trading and Actions Men do undergo: GOD made all things upon grave Counsel, and well-weighed Considerations, that they should hold together; assist, and not confound one another; each to keep its place, and not to do anothers office.

Moreover, If Astrology was certain, Men would say it was of the Devil: If we condemn it for incertainty, better may we condemn the Practice of Physick, for that is more uncertain; it is termed, *Ars Conjecturalis*. Let any Physician by the Signs he findes in ten persons judge

their Distempers thus and thus; and when these come to be opened, more by much are false than true, that he did imagine; yea, where divers of the most learned Physicians have been called to give their advice and an accompt of one sick person; one hath said the Disease was this, and thus; another, that, and so; every one differing; but when the party hath been opened, another cause hath been found in their Body, of Death, differing from each of these: So in Prognosticks; what Sign or Signs hold for Life or Death in all? The Tokens in the Plague are held the most infallible sign of Death, and so indeed they be, and yet Physicians have observed divers having the Tokens, to have escaped: nor are the Crises of truth, nor the Cure: What Medicine are we sure will cure two in one Disease? no Medicine cures all, and each Medicine hath cured some: I dare confidently affirm that there is not one Drug or Medicine in an Apothecaries Shop, but at one time or other by one or other is used for an Ague; and the use of nothing would be upheld, did not some think themselves thereby eased or helped.

Object. 4. *Scripture speaks against it.*

Answ. The Scripture speaks against the abuse of it: for in those times and Countreys when and where Scripture was writ by the Jews, the Astrologers trusted too much to it, and disowned the Supreme Creator and Rector, and presumed much upon it, and assumed all the honour to themselves, and called the Months and Days by Planets Names, and worshipped such Planets on such Days, and diverted men from patient submission to a superiour Hand of Providence, thinking these the alone and Supreme Deities, because changes fell upon Earth as they had observed them to change. Of all the relations ever I read of the Commerce betwixt Witches and evil Spirits, or also heard, I never could find the Devils told them any thing of the Stars, nor do they know any thereof, or practise any thing thereby; they are GOD's Creatures made for our Books, to read such Destinies as it pleaseth GOD man should foreknow.

The Scripture doth extol the Science, admire the frame of the Heavens, demonstrate the Influence the Planets have, and shew what they were made for: But, if because of the abuse, nothing must be in use, every thing must be laid aside; the best things are most apt to be corrupted: and, *Optimorum corruptio est pessima*, as Philosphers say: See *Gen.* 1. 14, 15, 16, 17, 18. *Judg.* 5. 20. *Job* 25. 5, 6. Chap. 38. 7. & 29. 30, 31, 32, 33. *Psal.* 136. 7, 8, 9. *Job* 9. 9, 10. *Psal.* 8. 3, 4. & 19. 1. and divers other places of Scripture assent hereto,

Astra regunt Homines, sed regit Astra DEUS.

Object. 5.

Object.5. *It makes men Atheistical and Heathenish.*

Answ. It may be abused, and many without it may be Atheistical and Heathenish, and most with it are sincere Adorers of a Deity; really the Stars and Planets, and the Poles, and the Clouds, and their Offices and Actions are clear demonstrations of a GOD, as divers of the fore-cited places of Scripture hint forth. There are abundance of people that hear what others say, and believe with the most, and never question or trouble their heads about a GOD, or his Attributes; as the Ignorant is related to give an accompt of his Faith: *I believe as Mr. Vicar believes, and I believe he knows, for he is Book-learned, and I am not Book-learned.* All the works of GOD dignifie and exalt him, and the more we know, the more we must see the Power, Wisdom, and Love of GOD: we see such and such things come to pass, and what wickedness is it to attribute them to a cause? If we made GOD to do them with material hands, and to be bodily present, and to use Instruments as we do, to effect them, it would hugely degrade and vilifie his Majesty.

Object.6. *It may wrong divers.*

Answ. That is in the Men, the Art doth not constrain them; there are Knaves in all Societies, that are a scandal to the rest, and vituperate the Profession: but the better and higher things be, so much the more they endamage when abused.

Object.7. *If they go too far, they may have to do with Devils.*

Answ. By a Retort: If they have to do with Devils they may go too far; but it is possible some men may be instigated by their Curiosity to contract with the Devil, to make them capable of telling Fortunes, and fore-knowing things, seeing Astrology is oft so uncertain; but of such we must judge what may be, by what hath been; they have seldom been Astrologers: and few Witches have any judgement in Astrology, if any; nor doth the Devil will them to learn any thing thereof, or teach them therein; and without Astrology men may have as much desire as with it to foreknow: that way that is really good, the farther men go in it the better, and lazy men & unlearned, and void of scrutiny spoil all professions, and are a scandal to what ever they profess; and so is Wisdom without a good practice. We shall conclude with the Dogmaticks of the *Assyrians* and *Chaldeans*, συμπαθεῖν τὰ ἄνω τοῖς κάτω, *Things below do sympathize with things above.*

Yet the Stars do not so far alter and govern, but there are many things fixed, and alwayes the same as to their Nature and Basis, as Plants, Animals, Minerals, Man, *&c.* Also in man are fixed Principles of Blood, Bone, Flesh and Marrow; and in his Minde Univer-

sally is, first, An apprehension of a Deity : Secondly, A propensity to worship this conceived Deity ; in Prosperity to thank him, and in Adversity to pray : Thirdly, Almost all mankinde believe they shall live after this Life; or that their Souls be immortal : Fourthly, All mankinde do believe that GOD is able to do all things, be Omnipresent, in all places, be Omnivident, knowing all secrets, and to be Eternal and Immortal : Fifthly, All mankind do think, this Being Eternal, Omnipotent and Omnivident, must make them happy after this life, and punish them for their Evil Deeds : Sixthly, All men hold Love, Chastity, Patience, Meekness, Charity, Humility, Affability, & Honesty, good ; and Cruelty, Persecution, Lying, Fraud, Murder, Theft, Adultery, Reviling, and Cursing, evil : And these are stamps of the Divine Essence in Man, which are Universal, and the Stars onely alter, not take away : Yet there are Athiests, it is true, and others to conrradict what we have said, but the universality of men of our Form and Parts in the World, of all Nations are possessed of these six things, and they are true : For GOD would not give to the Universal Nature of Man to believe that that is false : Yea, the very Bruits seem to have a Conscience, so that when they have done a fault, they shrink or hide themselves, or run away ; and when they have done well, and go upon warrantable grounds, how bold, cheerful and confident are they ?

4. Next will follow to be spoken of the Signs of Diseases : and in these is an high misunderstanding, both in those that write, and those that read Practices of Physick, chiefly the last : for if the Ancients, and most of the Moderns or Neotericks were out in the Causes, they must needs be in the Signs that they appropriated to such and such Causes : if there be any dispute about this, let my Antagonists observe the twenty next Patients that come under their hands, (for in so many the Rules of Nature may be discovered) and see if their Diseases and Signs will hold and run parallel with those of the Diseases they read in *Barrow*, *Rondeletius*, *Etius*, *Ægineta*, *Primrosius*, *Riverius*, &c. Truly so far as I have observed many Patients, (having writ about 1400 Observations for my own private use hitherto) and read Observations of many other men, I cannot finde Nature is confined to a method, or runs in that road Authors have delivered ; and who so opens many, shall finde that the Liver, Spleen, Reins, Gall, Stomach, Lungs, *&c.* are otherwise affected than as the Ancients thought ; and that they do onely casually and accidentally light to be so affected as the Ancients have deciphered ; the affection of the Bowels in the dissected, agrees chiefly in disagreeing : The Truth is, where we have one Patient that by concurrence of Signs seems

ſeems to have any one Diſeaſe named in Practices of Phyſick, we have three that are referrable to none of thoſe Diſeaſes; and in many Patients ſometimes together, we finde ſuch rare Caſes that never before we ſaw or read of. Alſo the Change in Diſeaſes is very conſiderable; to day, or in this hour, the Sick moſt complains of Headach; to morrow, or the next hour, the Headach is gone, or with it remaining is a Stomach-pain; the next day it is changed into vomiting and purging, and then perhaps that ſtops, and the Party is Heart-burned: and a multitude of ſuch various Changes are ſometime in ſome ſick People, that lie long; and what ſhall we call this Diſeaſe? ſometimes many Bowels are weak, or diſeaſed together, and by the Signs, where ſhall the Diſeaſe be?

For Example ſake, we will ſhew by one how the Courſe and Order of Nature may be gueſſed at in many.

Here died lately a Gentlewoman of *Hitchin*, ſhe lay ſix weeks ſick; had a fall out of a Coach, being with child; ſhe was very well, her condition of child-bearing conſidered, for a fortnight after, ſhe was a little bruiſed betwixt the ſhoulders, all ſeems to be well; a fortnight after the fall ſhe grows ill, as formerly in child-bearing ſhe had been, of windy pains and ſtitches; it took her with a little Cough and raiſing, and the pain did remit, and go into her Shoulder and Back, her Urine high, and Pulſe pretty ſwift, ſome ſigns of a windy, ſome of a legitimate Pleuriſie: after a week ſhe grew better for a day or two, then worſe; her ſpitting and excretion encreaſed, and pain fixed in her right ſide; ſhe could hardly ſwallow, that ſhewed the Oeſophagus hurt, and upwards on high, any hard thing hurt her; ſhe took Lohocks, and raiſed much ordinary Flegm, like an Empyema: then a week after her raiſing continuing now and then, ſhe ſpat Blood, her Coughing frequent, and one morning ſhe vomited much Blood by Coughing and Excretion; but after that the new ſymptom Hæmoptoe ceaſed, ſhe was *partitis vicibus* let Blood: after a month or three weeks ſhe grew finely well, her ſtomach to meat was recruited, her ſleep greater, her coughing not ſo much, and the purulency leſs; then a week being paſſed, ſhe grew worſe, ſhe complained no more of the Oeſophagus, her Expuition and Cough urge, and her Legs ſwell, and ſhe grows Aſthmatical, ſhe raiſeth much fætid Flegm, but now void of Blood; ſometimes a fit of raiſing eaſes her ſide-pain, which the laſt weeks did not much trouble her, and ſometimes not; and ſometimes her Aſthma fits were eaſed by coughing, and ſometimes not; her Aſthma ſometimes left her, and then ſhe was hugely provoked to cough and raiſe; ſhe wanted ſleep and an appetite to any food; her Aſthmatical fits being but three or four, though ſhe was always at laſt ſhortwinded, left her before her death, and ſhe raiſed, as if matter did

flow

flow into the Lungs from ſome vicine part exceeding ; and two hours afore death ſhe felt her ſelf oppreſſed with this matter, and raiſed nigh half a pint, coughing and ſpitting it forth ; and after this great fit of raiſing, fainted, and her Head ſhook, and ſhe died with ratling of the matter in her Cheſt: ſhe deſired to riſe before ſhe died, and talked chearfully, and much, the night before ſhe died ; and theſe in many are tokens of death, but not in the generality. Here were divers other ſymptoms and changes of leſs note, that came on, and went off again : ſhe was delivered very eaſily, and during two or three dayes of purging, after her delivery, her Coughing was eaſie, ſhe raiſed leſs, and her pain and Aſthma very little, but her Lochyes ſtopping, the Aſthma and Purulent Matter encreaſed, and ſhe died three or four dayes after. Moſt Phyſicians thought her delivery would have freed her ; the Childe was very lively in *Utero*, notwithſtanding her ſickneſs, and born well, but died a week after, having principles of Corruption in it from the Mother ; one thought it a true Pleuriſie, another a baſtard one at firſt ; then it ſeemed an inflamation of the mouth of the Stomack ; then ſome Signs ſhewed it in the Stomack ; for in Child-bearing ſhe uſed to vomit, and this was reſtrained after ſhe ſickened : ſome ſigns were for Adhæſion of the Lungs, ſome for an Empyema ; ſome that the Lungs did ſwim in purulency, ſome of ſtopped Blood ; ſome Signs argued it inwardly, as hurt in ſwallowing, ſome outwardly as her ſoreneſs in her ſide to touch ; ſome argued VVind, for when it went into her ſhoulder and back, it abated in the ſide.

A month after ſhe ſickened (but ſhe was let blood before) her blood looked like yellow fat Broath when it was cold, and in it were ſeveral congealed fleeces, like bits of corrupted fleſh.

VVho would think in thoſe that have piſſed purulent matter, that it came from the Heart, as appeared by diſſection ; *in vivo omnia ſunt pervia.*

5. Let us conſider the Prognoſticks ; He is a wiſe Phyſician that is not raſh herein : I know a Phyſician of mean parts, and great practice, that I have admired he ſhould happen to judge Life or Death ſo falſly, inſomuch that other Phyſicians have made it a rule to go by, that ſuch a party will live, becauſe ſuch a Phyſician ſaith, She will die , and ſo on the contrary : what can be found in the Pulſe and Urines ?

They talk of a Serratile or Saw-Pulſe, Vermiculating or Crawling Pulſe, and Intermitting Pulſe. I could never find any thing herein worth taking notice of ; in well people the Pulſe will intermit as well as in ſick, and in dying people it is ſeldom found ; and it is oft the fancy of the Phyſician that muſt make all things , ſo as he reads:

reads: the chief difference in Pulſes is, *the ſwiftneſs, and ſlowneſſe, ſtrength and faintneſs of the beating*; and what may be judged hereby, is this; in ſickneſs, (for in health with working or running, the Pulſe will beat faſter, and in ſome perſons naturally ſtronglier than in others, and than at other times) The ſwiftneſs of the Pulſe argues an Enemy in the Blood, or an Humour of an Heterogenious quality to it, that the Heart, as the Blood paſſeth through it, taſts and feels; and therefore lets it out as ſoon as ever it is in, and being out by *Fuga Vacui*, dilating it ſelf, draws in more, and ſo ſends it ſwiftly about the whole Body; if there be an high Heterogeneity the Heart expels it the Blood by the Pores and Habit of the body, or ſome particular part, if the Heart is ſtrongeſt, and there be Principles of Fermentation in the humor ſo qualified: now if with this ſwiftneſs there is ſtrength of the Pulſe, it argues Nature is ſtrong, and the Spirits are not extinct; if with this ſwiftneſs the Pulſe is faint and weak, the Spirits are ſunk, and there is feebleneſs and fainting; for in Syncope and Deliquiums ſcarce any Pulſe is found, or very little and ſmall.

Urines are looked upon by the Vulgar, as the greateſt Prophetical matter about the Body of Man; how familiar is it, and as ridiculous and abſurd as familiar, to carry waters to Phyſicians, to know parties diſtempers, not telling a word of their Symptoms to the Phyſician; judging him ſilly and unlearned in all other things, that cannot tell all their Ails by their Water? and this they do frequently, not intending to take Phyſick, but to beſtow a Groat to know what their Diſeaſe is, (which they underſtand as much as Geeſe) and how and when they may recover, and whether they ſhall live or die by their Water; the which, if a Phyſician knows all the Symptoms about the ſick, and his Conſtitution, and could ſee into his Body, he could not oftentimes truly determine of: in dying people frequently the Water grows better, and in well people it will change ſtrangely, be ſometimes paler, ſometimes redder; ſometimes thicker, ſometimes thinner: the Nights Water is oft unlike to the Dayes; and ſome well perſons make thick crude Water, and in others, when it is cold, it is thick and ſedementary like the ſick; the very food we eat, and liquor we drink, alter our Urine. I have read of a Fruit in the new World, a kind to *Coecus Baphicus*, that when our Countrey-men ate of it, it ſo coloured their Urine, that they thought they had piſſed blood, and were afraid to eat any more: ſo I have heard of other things, ſome that uſe to drink much Wine, piſs the ſame for ſmell and colour.

Furthermore, when the Urine paſſeth only by and through a few parts, I ſee not how it ſhould ſhew the Conſtitution of all parts; it doth ſhew chiefly diſtempers of the *Kidneys* and *Bladder*, but that being the Sink and

and Channel, Nature ſtrives to waſh off, and throw much filth that way by the *Kidneys* and *Bladder*, and Urine, as Water is good to waſh off and make Fæculency and Sordity ſwim away ; that is ſome reaſon therefore, that both in Cronical and Critical diſtempers, thick muddy ſedementary Urine is good, when the Diſeaſe is breaking away, eſpecially, if before the Urine was clear and limpid , and as if it was ſtrained from all foul matter.

Indeed I have often, to ſatisfie people, gueſſed at their Diſtempers by their Urines, and one may often pleaſe them ; if it was an high red Water, I judged a Feaveriſh temper, and then I gueſſed that they had Head-ach , Back-pains , Thirſt, want of Appetite, Heat, want of Reſt, Faintneſs, one day worſe than another, *&c.* with variation ; if the Urine was pale and thin, I gueſſed at Obſtructions,that it was ſtrained ; and in Obſtructions uſually are theſe ſymptoms, Windineſs, pain at Stomach, and ſtoppage, and loading there with inappetence and *Bradupepſia*,or ill digeſtion ; ſhort-windedneſs, Aches in Knees and Shoulders ; and by fits in the Head, paleneſs of Countenance, dulneſs to Action and Wearineſs, heavineſs of the Mind, *&c.* but in Men and Women is great variation ; indeed we ſhall rarely find two exactly alike in all things ; but theſe things thus conjectured, have often pleaſed ; *Populus qui vult decipi decipiatur*, That people that will be deceived, let them be deceived. Some will undertake to tell them, whether it is a Mans or Womans Water, their Diſeaſe, and whether they will die or live.

Indeed in Hair-piſſing, VVorm-piſſing, (which *Rondeletius* ſaith, *He would not believe, till he had once ſeen them)* Stones, Gravel, Blood, yellow Urine, *mucus* or *pus* and ſuch like ; ſomewhat is ſhewen of the very thing that cauſeth the diſeaſe, but how it is ſeated in the Body, in what degree, and in what part, we are often to ſeek notwithſtanding.

Hippocrates his *Aphoriſms* of *Prognoſticks* were pretty good, ſo much as he wrote thereof, and founded upon what he had experienced ; yet becauſe we meet with ſuch variety, we muſt not expect them to hold good (as to the plurality of them) in each other perſon that they concern ; tis well if in one in three they hold good ; and ſome of them will rarely be found true, becauſe *Hippocrates* writ them from the Obſervation of ſome one ſingular caſe we ſhall ſeldom ſee again,or eſpecially to terminate ſo.

We will here write a few *Prognoſtick* Signs, that the Reader in reading other books may not be deceived in his underſtanding,or expect more then he ſhall find.

APHORISMS.

APHORISMS.

I. Every Diseaſe how dangerous and truculent ſoever, is not in all and at all times Mortal ; nor is any Diſeaſe ſo ſlight and trivial, but at ſometimes in ſome it may lead to death.

II. Rarely in any one ſick perſon ſhall we find all Signs Mortal, except nigh death ; nor rarely in any conſiderable ſickneſs ſhall we finde all ſigns of health ; but we judge from the major number, and moſt conſiderable ones.

III. That Diſeaſe that is ſlight and ſmall at firſt, may be mortal at laſt, for that that in a remiſs degree cauſeth ſickneſs, in an extream may cauſe death, *a minimis maxima*, from the leaſt beginnings are often great events ; but we are in all caſes to be ſparing in Prædiction for Life or Death, for that is only in the fore-knowledge of God.

IV. Some ſicken one day and die the next ; ſome have many Criſes, and do hold out divers years ; and ſome after a tedious ſickneſs die, others live ; if we would prædict herein, the chief thing is, to tell whether any of the principal Bowels are waſted, changed or corrupted, in all this while.

V. All intermitting diſtempers *(quoad intermiſſionem)* are ſafer than confirmed and continued, becauſe theſe ſhew Wind or Water, or ſome Fluxible matter, and that the parenchyma of no part, or maſs of blood is much affected ; and alſo in the Intervals, Nature gets ſtrength and relief, and the greater they be, the more. Furthermore it ſhews, that there are ſome Seeds in the Blood and Humors , that grow to maturity in ſuch a time, and traſmute ſo much matter ; and then the ſpirits of another nature to it, fight with it, raiſe a fermentation, and throw it off ; and then Nature is quiet, till the remaining Seeds grow to maturity, and have infected as much more matter.

VI. Nature doth not obſerve that order or method of proceeding in Criſes, as hath moſt generally been thought; but to ſome a Criſis is the 1ſt, to ſome the ſecond, to others the third, fourth, fifth or ſixth day ; and then, three, or four, or five, or ſix dayes after : nor do moſt that die, die in a fit, but for the moſt part after divers fits, which do not come at ſet times, nor are juſt of an equality, and of one manner ; the ſick die in calmneſs and ſetledneſs of mind, and as the Vulgar obſerve, do often lighten before death : And that is a bad ſign, when the ſick ſhall ſay, *They are well, and feel no pain or ail*, ſuddenly, and on no apparent cauſe, that were very ſick & weak a little before. Indeed we ſee Feavers obſerve Criſes or Paroxiſmes, and therefore call them intermitting Fea-

vers and Agues; and if there be any set fits or Crises in Fevers, they are of Nature to the former, though less apparant, which I think they call continual *Tertians*, *Quartans*, or *Quotidians*, and some have axacerbations every seventh day, else I cannot find it verity any more than by accident, that they should have Crises on the third, seventh, eleventh and one and twentieth days of Acute Diseases, or in one of these: for the Crises are onely from the alteration of the Planets governing the Disease, and Moon, and those happen not so, or at any set times; therefore some People twice in twenty four hours, grow extream sick like to to die, and have perhaps no more Critical fits of five or six days after.

VII. In all Diseases observe what was wonted to the Sick in health, those things are not so bad in sickness: every Disease so far as it differs from Nature, the worse; any thing that wont not to be in health is bad, or if it be in either extreme.

VIII. If those things that should refresh, as sleep, ease, nourishment, &c. make the worse after them, 'tis bad; and joyned with other ill Symptoms may give suspicion of death.

IX. There is no Disease but one time or another, in one or other, is cureable; and there is no Disease so slight and momentless, but in some or other, at one time or other, it is incureable: yet though from Practices of Physick we reckon of onely so many and just such Diseases, yet there are many grand Alterations, Transmutations, Corruptions, Enfissures, Animification, Petrification, Apostemation, Adhæsion and Absumption of Parts and Bowels, that are commonliest in the beginning and lowest degree incureable:

1. They are hard to be known by signs, and then fit Medicines are not prescribed.

2. The Medicines taken, come not nigh those parts.

3. The Medicines are not long enough, or largely enough taken, though very proper.

X. All Diseases of Malignity, wherein there is a separation of the infected matter in the Blood, from the Blood, if that recoils and sinks into the Blood again, it sheweth death, and rarely otherwise, if the matter have an high Heterogeneity to the quality of our Spirits constituting our Vitality; therefore few that have the Plague-Sores or Carbuncles that go in and fall flat, or in the Pox, but they die; but in Flea-Spots, Red Gum, Spots of Children, Ring-Worms, Tetters, Impetigo, &c. because the matter is not so contrary to our *Blood* and *Humours*; if it fall back, or sink into the *Blood*, it kills not commonly: Yet Physicians have gone on hugely blinded in these things; for whatsoever

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matter by Feaver and Fermentation is cast forth of the *Blood* by the Skin and *Habitum Corporis*, if it lie outwardly a few days, and the Party sweat and be hot, the Spirits of that Humour that contain the quality inimical to our nature, fly forth and exhale; and then if the insipid and mild *Blood* or *Humour* be soaked up again, it doth no harm; for Nature finding it purged of those high Antipathetick Spirits, receives it as a similar matter: Every thing, yea, Inanimate things, apply to, and draw to them things not agreeing in figure but quality, and things of contrary qualified Spirits put off and withdraw from one another: and lest any should think this opinional onely, (as most received Principles are) we have related many sound Experiments and Observations in our Book called *Physiology*, *Jatrosophy* and *Pneumatography*, which none denying, all must confess,

Silentia non negat.

XI. In every Disease, Acute or Cronical, if a Dyspnæa or Asthma supervene, it is an Evil Sign; because we live by breathing, and because the Heart, the Fountain of Life, wants fanning and blowing up, to keep the natural fire of our *Bodies* from dying or going out.

XII. In all sicknesses, though there be no pains, no apparant ill symptoms, and though all the Bowels seem firm, and the Party is pretty strong, yet if the Heart, the Fountain of Life, sink, and faint, and languish, without intermissions, and the Spirits are depressed, be not too secure; for the evil qualities of the malevolent Planets, raise the sickness, and destroy our Life in a Confused Disease, without any known Cause.

XIII. In all Diseases wherein Deliriums, Fluxes of Blood, Vomiting, Loosness, *Singultus*, or great Appetite, do supervene, sometimes Death, sometimes Recovery suddenly terminates and ends that Disease; yet there is probability why Fluxes in some may cure, and lead to Death in others: for the same Signs and Accidents are not likely to signifie so bad in some Cases and Constitutions, as in others.

XIV. If any one is inwardly afflicted, and seemingly in Noble Parts, and afterward he is outwardly afflicted, and in the Extremities or Superficies, usually it is looked upon as a good sign, and so indeed it is, unless it be an Expatiation of the Morbifick Matter, and not a Translation; for if withal the Inward and Nobler Parts are as much afflicted as before, when the Superficies and Extremities of the Body were not swoln, it is an Argument of Death, and weakness of Nature to repel.

XV. In prognosticating concerning any outward Humour, Abscess, or Flegm, we must consider whether is most in fault, the part affected, that being naturally or casually weakened, cannot repel; or being stimulated, doth violently draw; or the foulness and fulness of the Body, that sends Matter and Humours to a part weaker than others: if the fault lies principally in a remote part that cannot repel, or else attracts, commonly it is not so bad as when the Blood is loaded with fæculent Humours, and doth there on heaps disgorge them, and makes it its Channel, thither to send its off-purgings; yet when both are together, the worse: therefore swelling of the Legs after Agues are often of troublesome consequence.

XVI. In all Diseases the more the Spittle, Urine, Excrements and Sweat break forth in quantity or manner, contrary to Nature, and what those people used to have in health, so much the worse; and the more Winde, Flegm, and Water we see in the sick, the worse, because they shew defect in the Concoction, Heat, and free passage in the Bowels and Body.

XVII. In all Diseases, where there are signs of no *Bowel* to be altered, or wasted, or corrupted, and that the mass of *Blood* is not affected, there is great hope of cure, and that by vomiting, purging and opening: for Diseases that come from corruption of the Food, putrefaction of Humours, and Obstructions in the first ways, lie liable to have their Cause easily removed, and then the Effects cease: *Tolle Causam, & cessat Effectus.* It is a great piece of Art to distinguish *inter similia*; betwixt unlikes every stupid man may discern: Windiness, gripings, intermitting pains, vomiting, loosness, unsavory belchings, breaking winde downwards, pursiness, clogging and short windedness, the colour, smell, and consistence of things cast out, and what is retained, shew Diseases in the first Ways, or Stomach, small Guts and great Ones, or Urinary passage.

XVIII. Where in a sick Person we finde many Symptoms, some seeming to shew a Disease in one Part, some in another, some Symptoms of long lasting, others of a sudden termination of the Disease; we must judge from the most and strongest, what and where the Disease is, and how and when it will cease; also those Symptoms that last longest, and without intermission, and that came first, are most significant.

XIX. Most Diseases that come from an outward, procatarctick and known Cause, commonly are most void of Danger, and sometimes by forbearing what they knew gave occasion to the rise of the Disease, are cured by Nature: In others, the knowing of what caused a Disease,

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gives good grounds for the appropriation of Medicines to cure it: As the Vulgar use to say, *A Disease well known, is half cured.*

XX. We are to consider the nature of the Bowels: for a Humour in such a part familiar thereto, is not so dangerous as in another part; witness Flegm in the Lungs, Winde in the Intestines: Stones, Iron, Bones, hard Things, Bullets, &c. in the Stomach, being things swallowed, and accustomed to the Stomach, are not so dangerous as in other Parts not accustomed thereto, and not having a capacity for, and ways to avoid, and the faculty to digest them; in the *Brain* and *Heart*, because they are the Nobler Parts and Seats of the Heat, Spirits, Motion and Sensation in us, those Humours that both for quantity and quality may not hurt in other parts, may in these kill; and in all Diseases of the *Bowels*, *Blood*, or *Humours*, we are chiefly to consider whether the quantity or quality most offend; for accordingly we must presage and methodize our Cure.

These things are good for a Physician to know, and do hold true for the most part: but it is very frequent that we finde those that seemingly will not dye, to dye; and divers that seem by all Symptoms likely to dye, recover; yea, and some that are thought departing, and have their passing *Bell* rung, recover: thence is the Vulgar Proverb, *So long as life, there is hope.*

We will here give the Reader one Example, whereby he may judge of others, and of the Cause and Current of many Diseases, after this manner; but the Stars shew more in Acute than Cronical Distempers.

A Kinsman of mine, one Mr. *Norton*, a Minister of a Neighbour Town called *Barton*, falling sick about the beginning of *August* 1662, died *August* 15. in the morning, I drew a Scheam of his sickness, but had not the time of his Decumbiture, but found his sickness correspond exactly with the Scheam, according to the common Rules of Astrology: *Cancer* was upon the Cusp of the sixth House, the House of Sickness, a Sign that governs the *Brest*, and is Watery; and he was chiefly afflicted in his *Brest*, and much troubled with moisture and winde, and vomited: the Moon Lady of the Sixth being weak, and afflicted by *Mars*, made him troubled with Choler; *Mercury* was his Significator, Lord of the Third, being a Kisman, he was Retrogade in the sixth House, and nigh Combustion, going to it in his Retrograde Motion; that argued him very weak, faint, and oppressed with heat, and so he was, yet not clearly a Feaver, as divers have; his Urine moderately high, he was given to sighing; when *Mercury* came to *Cazimi* with the *Sun*,

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he died not, but when the Moon, Lady of the House of Sickness, came to a perfect Quartile Aspect with *Mars*, Lord of the House of Death, then died that *Good Man*: The night before he died, the Moon applied to a Sextile with *Jupiter*, and Trine with *Mercury*, and then he had Refreshment, and they were in hopes of his Recovery; but leaving those Aspects, she drew to an Aspect of Enmity with *Mars*, Lord of the Eighth, and then he suddenly changed. There were several Signs of his death; *Mercury* his Significator, in the sixth House, Retrograde, under Combustion; *Mars* Lord of the Eighth House, and *Saturn* therein, and the Moon weak; *Cancer* upon the Sixth, being a moveable Sign, and *Mars* afflicting the Moon: There were some Tokens of the Jaundice sometimes, and he vomited Cholerick matter, and waterish; and though he took a vomit, it still lay at his Chest.

6. Let us take notice of the Judicatations and Cure, both for Method and Medicine, that the Ancients and Neotericks that follow them have set down: In Cacochymy, we must alter; in Phlethory, purge, and bleed, and sweat; in Cold, we must heat; and in Heat, cool; we must moisten the Dry, and dry the Moist: These are approved Philosophical Rules, and are certainly true and good, *quoad modum & gradum: Consideratis considerandis.*

In the cure of all Diseases, we shall chiefly meet with two differences, 1. Diseases of Quality, 2. of Quantity.

Diseases of Quality are cured with, 1. Antidotes, 2. Specificals.

Diseases of Quantity are cured with Vomiting, Purging, Bleeding, Sweating, and Diureticals; wherein are introduced Driers, Moistners, Heaters, Coolers, Openers and Stypticks.

First. Concerning the cure of Diseases of Quality, these things are most considerable; That every peculiar quality must be opposed by a peculiar quality opposite to it: in our Bodies, in one or other, at one time or other, are most, if not all the qualities that are in the Earth, in Animals, Plants and Minerals; and we finde such a Plant agrees with scarce any man, and another agrees with this man, and not that; it is because in the first Plant was a qualified Spirit Heterogenious to the common Nature of Mankind; in the second a quality there was Heterogenious onely to the peculiar qualification of the Humours in some Bodies: those that are used to take Poysons, take them harmlesly, because their *Blood* is by the frequent use of those things changed into their nature, and so not being contraries do not fight: One thing is an Antidote for the Plague, because in it the Spirits are of an heterogenious and adverse quality to the quality that ferments our *Blood*; another thing

is an Antidote for the Pox, and kills the the venom or quality thereof, that is not so peculiarly opposite to the Pestilence; another killeth the quality of the *Blood* and Juyces in the French Pox, that hath no adverse Spirit to the Small Pox: One thing is good in a malignant Pleurisie, Angina, or Peripneumonia, that doth no good in ordinary Quinzies or Pleurisies: *Riverius* did well observe that bleeding People of a malignant Disease, in one City all died; in another, where the Disease seemed the same, all lived that were let blood: See *Riverius* his Accompt of Malignant and Pestilent Diseases, their Causes from the Stars, in *Capite de Febre Pestilenti.*

What is the Reason in things Inanimate one kills and deads another, one draws one to it, and expels or draws back from another? is it not the adverse and inimical qualities in them? They that please to search our *Physiology* of Qualities, Sympathies and Antipathies, may finde many Examples and large Experiences thereof: So that it is a weakness in those that know not Nature or its variety, to conjecture such Effects come about from the form or figure of things, and correspodent pores in things that receive the Attoms of such a figure.

We read of two *Thebane* Princes, *Eteocles* and *Polynices*, two Brothers, who bore one another a deadly hatred in their Life-time, and fighting a Duel they killed one another; and according to the manner of the *Grecians*, were to be burnt to Ashes, to keep their Ashes Monumentally in a Pot, and so never bury them in the ground as we do; their Bodies being both laid in one fire together, the flame divided, and went up in two tops, so that their dead and senceless *Bodies* seemed discontented to lie together, who in life had so hated one another.

Without doubt many acute, malign, and confused sicknesses, would be best, easiliest and certainliest cured by Plants of that Planet that are antipathetical to the Planet that is found to cause the *Disease*; also by Sympathy, that way Plants may cure; as, take an Herb of *Venus* to cure a *Disease* caused by *Mars.*

I wish Physicians would take notice how many ordinary illiterate People cure *Diseases* frequently with one Trifle or small Simple, when they with their Methods and many Compositions, Intrinsicks and Extrinsicks, fail to do it: often they give but one Medicine or two, the virtue of it, and that a Simple for the most part; witness the cure of many Gripings, Pains and Stitches, which they cure commonly and presently with Acorns, or Stich-Holly, or Powder of refined Rosin; Jaundice they cure easily and oft with Specificals, as, Lice, Saffron, or Turnerick, Earth-Worms, or Chelidone-Roots: Dropsies they cure without such Methods and several Intentions without compositions, and multi-

multiplication of them, with Horse-Radish-Roots, Eldern or Dane-wort, Flower-de-luce-Roots, or Guaiacum: Agues they cure easilier and speedilier with Camphir hung about their Necks, than with all the Methods and Compositions Physicians use commonly: So with decoction of Five-leav'd-Grass, or decoction of Herbigrass, Feaverfuge, and Centuary, or any one of them, do the Vulgar, thrice given before their fits, oft drive away Agues; or with Yarrow, Plantain and Nettles bruised, and laid to their Wrists, or Garlick and Gunpowder, because these are Specificals. Almost in all *Diseases* of quantity, is a peculiar nature and qualification of the morbid Humour: What variety is there in the Method of Physicians? and how in one Distemper let seven or eight unknown to one another, be set to prescribe, and they will variously direct, not onely for Medicines but Method; one will think purging requisite, another not; he may rather approve of vomiting; this may be against it, and hold bleeding most requisite; another is against all evacuation, and holds onely alteration good: another he is for Astrological Cure, and sees what Planet gave the distemper, and uses an Herb of an Enemy Planet to cure by Antipathy, or of an Amical Planet to cure by Sympathy; yet we may find some Herbs under the dominion of such a Planet, very improper; but a wise Physician will take those that are proper for the Disease, *sua Natura*: One or two Specificals that sure and tried Experience manifest, do more than large Compositions hodge-podge, and mish-mash, and Chaos's of Simples.

I wonder, not onely the common People, but Physicians, and in other respects wise ones, that they should idolize Mithridate, Venice Treacle, and *Mathiolus* his Antidote, *&c.* large Miscelanies of all together, that were intended to be good for every thing, and special for nothing.

I ask whether Compositions have Virtues that none of the Simples have? If they receive their Virtue from the Simples, then he that knows the nature of the Simples, may best judge the force, and nature, and dose of the Composition. I ask whether every Simple doth not retain its virtue and force? if not, why were they put in? if they do, then are there contradictions, to insist onely on Mithridate, by which all others may be judged after that manner. If any give it for the Head, it must be because some of the Simples, or most, are good therefore, and thence the composition receives its virtue; Fennel Seed, Oil of Nutmegs, and Castorium are appropriated thereto, & what are these to forty other things improper, in a dram of Mithridate? very few, if any grains of these are therein, and were they not the stronger given alone in due quantity?

Beside,

Beside if we intend to help a stupid distemper of the Brain by Mithridate, because in it are Peppers, Stæchas, Castorium, Fennel Seeds, *Ol. Nucistæ*, *&c.* do we not do more hurt by the Opium that is in Mithridate? What Disease may not some of the Simples be proper for? and what Disease is the whole Compound fit for? be not Agarick, Opopanax, Ornis and Asarabacca-Roots purging? Hypochystis, Acatia, red Rose Leaves, Frankinsence and Storax binding? Turpentine, Cassia Lignea, Scordium, Fennel Seeds, Acorus, Saint Johns Wort, Valerian, are somewhat opening; and Cinamon, Spicknard, and Celtica, Gum Arabick, red Rose Leaves, Opium, Acatia, Hypocistis, *&c.* stop up and bind, hinder all Fluxes, and stop and indurate the Humours; some are violently hot, as the sorts of Peppers, Acorus, Myrrh, Saffron, Ginger, and Mustard Seed, Castorium, Cardamoms, Cubebs, Opopanax, *&c.* and Opium withstands them all; so that if they are given in a cold Disease, because most are hot, Opium adds to the Disease; if an hot Disease, because Opium stops motion the producer of heat, the other will inflame; so that it can be given no way to do good, but another way it may do harm: some things are proper in any Disease, and some improper in any Disease: in Contraries must needs be contradiction: besides, some are proper for one part, some for another, so that the Composition is peculiar to none: Some are Arthritical, as Costus, Fennel Seeds, Castor, Ginger, Stæchas, Acorus; some Pectoral, as Styrax, Gum Arabick, Saffron, Myrrh, and red Rose Leaves; some Hysterical, as Galbanum, Opopanax, Sagapen, Opium and Castorium; some are Hepatical, as Gentian, Asarabacca, Orris and Cassia Lignea; some are breaking Wind, or Carminative, as Cubebs, Cardamoms, Peppers, Castorium, Acorus, Anise and Fennel Seed, &c. and Opium contradicts all; for that, besides other things, makes the Medicine unfit in Windy Distempers. This clearly confutes thos make one Medicine to be proper for all Diseases, when each doth only oppose its contrary.

I ask whether one ounce of Castor, or of Galbanum, or of Roots, given alone, would not do more, then to mix either with four times so much of that that is improper, and then give ounce for a dose?

I know divers may flie to that false *Asylum* or refuge, Experi this case touching Mithridate: I have observed it, and nothing i by it, but such as in all likelyhood Nature would have effected, or el makes no mutation at all commonly, or people grow worse: Traditio is the only plea, not experience; for experience, not phantastically and conceitedly taken, will not vindicate it; but abundance of Composi-

tions have we generally received in several Dispensatories, only messes of altogether; and how rediculously are they composed and multiplyed? We should read to judge, not to learn of Tradition in such cases, when we think our selves fit to practise; for Tradition doth many times consent only in dissenting; he that only reads, and remembers what he hath read, to go by, and to justifie his practice, is not fit to be a Physician; but he that can demonstrate all his proceedings upon grounds and accounts of his own; for what he remembers he hath read, is another mans wit, none of his; and he shall hardly find three Patients in ten that he can tell how to compare to Practical Chapters of Physick touching Diseases; and if he hath no ground of his own to regulate Authors, he may go to a wrong Chapter, as well as a right. I have used to charge Compositions well with the Specificals I trusted to, and to have a great care they were in their full force and virtue; for other things that are but sweetners and Vehicles, it is no great matter what virtue they have: I have chiefly trusted to Simples commended by *Gerrards* and other Herbals, for they were experienced good in such Distempers they are praised; also I drew out all the choice Remedies for Simples I could find in those Authors I had, and such I did affect to use for Compositions: he that knoweth good Simples, may make good Compositions. Yet even in Diseases of Contagion and epidemical, we must take away Impediments, else our Alexipharmicalls will not take place. In some vomiting is good to clear the Stomach, which may hinder our Cure; so the foulness, stoppages, and putrified Matter in the small or great Guts, must be took away by Lenitives in Malignant Diseases, else such Impediments will hinder the taking place of other things; So it is pparent in Chyrurgery, that the Chyrurgions Office is only to take a- Natures Impediments; he cannot heal, Nature doth that: the r and Homogenious parts in Ulcers and Wounds desire to unite, e Impediments took away, as is Foulness, Sanies, Apostema- rcosis or Excrescent Flesh, Pain, Swelling, Heat, Inflama- Afflux of Humours. There are some Medicines indeed glew- lutinative, but these cannot heal, but draw together the Lips ds, and so united parts grow together; yet also they glutinate up Orifices of corrupted sores, and so the bottom being foul, is made, and an hollow Ulcer; so that nothing properly can ned an Healer, only they all do their Office, some one way, some her, to take away Natures Impediments: all the best Medicines the world shall not cure some Ulcers, especially, not till such a time, and then perhaps a trivial thing, or Nature on her own accord will do it; for if we strive when Nature is not disposed, in all Diseases

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we do nothing, Nature alone will do more: the Stars are a principal cauſe; for if any one be wounded or bruiſed at ſuch or ſuch a time, he will not be healed of a long time, and till that time come all our Arts and Remedies never ſo choice ſhall not avail; and when the time is come, an old Womans Plaiſter, or ſome petty thing chances to cure it. In ſome tumors no ſuppurating Plaiſter or Oyntment will make them ripen that are not naturally, ſpecially at that time, diſpoſed to ripen and ſuppurate; and in others, no diſcuſſing or diſſolving Topicalls will hinder them from ripening; ſo that if we chance not to light of the right time, and to aſſiſt Nature in that way ſhe is diſpoſed and inclined; yet in many tumors, ſpecially if we wait, in ſome longer, in ſome a ſhorter time, Diſcuſſion is made by Diſcutients, and Suppuration by Maturaters; becauſe Nature was thereto *ſuapte*, inclined or diſpoſed, or elſe did ſtand neuter; and ſo by outward force, as by a weight put into Scales that were even, the Ballance was turned.

In Exanthemata and moſt Eruptions & Tumors, the proper way next to ſweating is, to uſe Topicalls, εἰς διαφόρησιν, to open the Pores, and let out the evil Quality or Heterogenious Spirit of the Diſeaſed Matter, ſpecially in malign Puſtules and Tumors; for the malign Quality being evaporated by inſenſible Tranſpiration, the Maſs left is inſipid and void of Heterogeneity, and ſo is ſucked up again by the Veins, and received by the Blood; for inimicalls love not to be joyned together.

I have obſerved in the uſe of Dialthea Oyntment, Oyl of Lillies, of ſweet Almonds, and ſome like hereto, that ſwellings anointed herewith, make their dimenſions and extenſions the larger, ſpecially if we do anoint farther then the ſwelling reaches, and before the matter is fixed, while it is fluxible and thin, ; for though theſe Diaphoreticalls and Emollients are very proper to let out the fiery ſharp or Inimical Spirits of the humour that cauſed the Blood to ſeparate it, and throw it off upon a part weakeſt, and that could not repel, and nigheſt; yet they looſen the ſubjected fleſh, and make the capacity larger for the humor to ſwim in, and the skin to be diſtended; yet we muſt not look any thing ſhould happen alike in all; we are ſure the Medicines have alwayes ſuch virtues, and connatural operations; but the difference is in the Body, and there is agreement only as to diſagreement; yet we may properly ſay, *(denominatio ſumitur a majori)* that ſuch is the ordinary courſe of Nature, that happens moſt frequently amongſt ſo many varieties and diverſities.

Reader, what ever I deliver, that I do not prefix or annex to it, *I think*, *I think*, *It is probable*, or the like, thou mayeſt take for a ſure

and ſound Truth; for I have not given my ſelf to believe Tradition or any Opinions of men, but have judged them, and brought them to the Bar of ſure Experience; and where I could not find two or three good and infallible witneſſes in Nature for them, I rejected them, eſpecially if the courſe of Nature in other things did not harmonize and hold therewith.

I do not deſire any man ſhould believe any thing becauſe I believe it; let him believe the Experiences, Examples and Hiſtories that men have in divers Ages and Countreys conſentaneouſly writ; no projects of their own Brain, nor Imaginations; for that hath ſpoiled all Learning every where, becauſe men will not contemplate the works of GOD, and know all the Secrets and Varieties in the wonderful courſe of Nature, the real effects of a GOD. How would men agree in all Points of Religion, and of Opinion concerning GOD, and how *He* is to be worſhipped, what *He* is, and wherefore *He* made this World, and the Office of Man, did they truely and really (void of all fond Conceptions and Imaginations) adhere to the courſe of Nature, and ſearch her? Doubtleſs God did not give a Rational Faculty to Man, to deceive and entrap him; and we ſee what one Eye apprehends black or white, another doth; and what one Pallate taſtes ſweet, another doth; and what one Ear hears ſound ſhrill or loud, another doth; and what one Noſe ſmells unſavory, another doth; and what one Hand touches hard or ſoft, the Hand of another feels it ſo; I mean purely according to Nature: Then let us conclude theſe things are all true, and really ſo, that the univerſal Nature of Man conſents to own and approve of; and that other things are queſtionable, and muſt be brought to the Bar of ſure Experience, to be tried: for GOD gave us not our Senſes, Hearing, Seeing, Smelling, Feeling, and Taſting, to deceive, and entrap, and confound us: All mankind might be ſatisfied in one Religion, as well as in unanimity in Philoſophy, were things cleared, that one mans Eye might ſee them as well as another; no man ſurely would deny Experience, that he could both ſee, hear, feel, taſte, or ſmell himſelf: So the Doctrine of Spirits is writ by the experience of many men; and did not the ſelf-ſame things happen in our Age and Countrey, we might diſtruſt Tradition: When we hear men ſay they ſaw ſuch things themſelves, and they were addicted to no fond belief, and in all other things ſtaid and prudent, we may have reaſon to believe them.

2. Concerning the cure of Diſeaſes of Quantity, we might ſay ſomewhat, whereof hath partly been ſpoken before; and touching Vomiting, Purging, Bleeding, Sweating, and Ureticks, we have ſpoke in our Book of *Noſology*, in our *Phyſiology* and *Jatroſophy*, whither we refer the

the Reader: yet because we did not there describe the Humours to be purged, and their diversity and nature, so that the Reader might sincerely and throughly apprehend the Truth of those four Humours, *Flegm*, *Choler*, *Water* and *Melancholy*, we shall discourse a little thereof here.

I do allow, with the Ancients and Neotericks, that the Humours of the Body may be called properly, φλέγμα, Flegm, χολή, Choler, ὕδωρ, Water, μελαγχολία, from μέλαν, black, and χολή, Choler, Melancholy, or black Choler: But that the Reader may know the truth, we shall give these Exceptions:

First, That the Names are onely Figments and Phancies of Men.

Secondly, That Nature observes no Method or Order herein, as, that that Humour that is not Flegm, must be Melancholy; or that that is not truely Melancholy, according to Physicians Description thereof, must be Water; and that Humour that corresponds not with either of these, according to Ancient Rules and Authorities, must be Choler: There is no such thing in Nature. As for Example: Melancholy by its Name signifies black Choler; by their Attributes it must be black, and a kind of Choler, it must be fluid and thin; by the taste, say they, tart; by nature of mutation, Scirrhous, and apt to grow fæculent: I answer, We may finde an Humour that is black, and very bitter; in the one it accords with Melancholy, in the other with Choler; what then shall we call it? Another Humour is found black, thin like Water, not coagulative; what shall we call this? also sweet in taste, so that the taste agrees with Flegm, the consistence with Water, the colour with Melancholy. So in the generality.

Thirdly, Why should we give Names to Humours, and those naturally to be so qualified, when we finde not so in the course of Nature, not as a Rule, onely as a Contingent and Accident? For suppose any Physician should open a Mans Head, or other Part, and finde therein the cause of his Death to be a gellied Water, black, stinking, and insipid; must we therefore write of all mankinde, there is an Humour in all Bodies which we thus call, which is gellied, black, stinking and insipid, when we may never find exactly the same again? For in another that is dissected, we may find the blackness of an humour, but not the absence of taste; or the gelliedness of an humour, and not the blackness; or the stinking of an humour, and not the gelliedness: and so it is as purely accidental

that

that we meet with Flegm, Choler, Water and Melancholy in the Bowels, especially Choler and Melancholy, just as they describe: Water in the bellies of Hydropicks agrees the most together, and in all may properly be called Water; yet in some it is thicker, in others thinner; in some clear, in others yellow, in others blackish; in some stinking, in others sweet, in some bloody; so that it is hard to say whether it is waterish Blood, or bloody Water: and in other parts of the Body, Water (if it be good to use such a general name to express our selves) differs more, so that it is hard to say whether it be waterish Choler, or a cholerick Water; or a waterish Flegm, or a flegmatick Water; or a waterish Melancholy, or melancholy Water: They that intend to be saisfied in Truth alone, and to acquiesce therein, had best build their Faith on sure Foundations, and read Observations, Anatomies and Dissections, and consider all from what they can experience, or what many others have experienced, not conjectured.

I think it the best way to teach any, to let them read onely Observations, and Experiences, and Similitudes, and therefrom, with their own consideration, and comparing one thing with another, make general Rules and Tenents in Philosophy. What man can imagine (that did never experience himself, or read, or hear it to have been experienced) that there is such variety in fire? that some fire will burn and not be seen; and some look like flame, and yet not burn; that some should be quenched with Oyl, and kindled with Water; that some should burn in the depth of the Earth, and in the Sea, and in Lakes; that Wood rubbed together should burn; that Fire should be procured from a Glass of Water set in the Sun, Toe laid betwixt, and many such things: It is not fit men should write of a thing, that know little thereof, onely conjecturally; for therein men lose their time and pains, and cannot assert any thing but from such a mans *ita dixit*, or *ipse dixit*, or so many men are of that minde, when by experience the thing might be put out of all dispute.

Of the New Method, or Astrologo-Physical Way of Studying and Practising Physick.

IN all sick Parties, more notice is not to be taken of the sick Parties Information, than of the Position of the Heavens at the time of the Parties falling sick, or when his Decumbiture and first lying down was, or when grievous Symptoms did arise: if this time cannot be taken, then the Physician must draw a Scheam of the Hour and Minute he was first sent for in, and wherein the Parties Urine was brought, and the Question made from the Sick, and Advice taken first.

The Physician in this Scheam must consider the Lord of the Ascendant, or first House, to be Significator of the Sick; and the Lord of the sixth House, to be Significator of the Sickness; the Lord of the Seventh personates the Physician, and Lord of the Tenth the Medicine or Physick.

Yet if the sick Party enquire not himself, the Lord of the Ascendant shall signifie the Enquirer or Querent; and if it be a Brother that is sick, the Lord of the third *House* shall be his Significator, or for a Neighbour; if a Father be sick, the Lord of the Fourth; if a Wife, the Lord or Lady of the Seventh; if a Child, the Lord or Lady of the fifth *House*; and so as to other Relations, according to Astrological Rules, too tedious here to go thorow; yet I alwayes thought the Lord of the Ascendant to have in all figures a great signification.

The Moon in all Figures, especially of Diseases, hath great signification, though she be neither Lady of the Ascendant, Sixth, Eighth, or Tenth *House*.

In Scheams for the Sick, the principal Significators of the Sick, and his Disease, and the Moon, if they be in the first *House*, or first Sign *Aries*, afflicted, they signifie the Sick is afflicted in the *Head*, or some part thereof, as Eyes, Ears, Nose, Mouth, *Face*, *&c.*

If in the second *House*, or in the second Sign *Taurus*, they shew Diseases

eases in the Neck and Throat, as, Struma's, Kings Evils, and melancholy sicknesses; but the Lord of the Sixth, the Sign thereof, and the Moon, must chiefly shew what the sickness is.

The principal Significators in the third *Sign* and *House*, chiefly shew ails in the Arms, Shoulders or Hands; and *Gemini* shews distempers of blood, in what *House* soever.

In the fourth *Sign* and *House*, the Stomach, Brest and Lungs are affected; *Cancer* gives scabbedness and waterishness.

In the fifth *House*, and in *Leo*, the Party is afflicted in the Back and Loins, or Heart, or about the Ribs; and *Leo* shews Choler, or too much high Blood.

The sixth *House*, and *Sign Virgo*, shews distempers in the Mesentery and Abdomen-Guts, and first Ways; *Virgo* is melancholick, and gives Fluxes and Windiness.

The Lord of the Ascendant, of the sixth *House*, and Moon, in the seventh *House*, and seventh *Sign Libra*, shew the Disease is in the Kidneys or Loins, in the Buttocks or Groin and Privities; *Libra* gives heats and surfeits, and venerious distempers.

In the eighth *House* and eighth *Sign Scorpio*, shew affects in the Privities, Anus, and Share, in the Huckle-bones and Buttocks; *Scorpio* sometimes shews Piles, Stone in the Bladder and Tenasmus.

The ninth *House* and *Sign Sagitary*, the Hips, and Hams, and Buttocks are affected: *Sagitary* gives Itchy fistulous corruption, and Sciatica's.

In the tenth *House* and tenth *Sign Capricorn*, the Knees and *Hams*, and upper Leg is affected: *Capricorn* oft gives outward blemishes, and those from Melancholy.

In the eleventh *House* and eleventh *Sign Aquaris*, the Skin, Legs and Anckles are amiss.

In the twelfth *House* and *Sign Pisces*, the Anckles, and Feet, and Toes are afflicted. Judge by other Signs the nature of the Disease.

It cannot be expected that in all or in many figures we should finde the first Sign *Aries*, on the Cusp of the Ascendant, or *Taurus* on the Second, or *Gemini* on the Third; therefore we must judge from the greater probability; for there will be great alteration in all Scheams: nor must we expect to finde often the Lord of the Ascendant, or Significator of the diseased man, the Lord of the sixth *House* or of his Sickness, and the Moon, all in one *Sign* or *House*; but we must judge from the greater probabilities; two are greater than one, and the Lord of the Sixth is most significant, as to the part afflicted; the Sign he is in,

and the Sign that descends on the sixth House, and the Degrees of those, chiefly shew the part or parts afflicted; compare the Sign the *Moon* is in with these.

In the next place (having found out the part affected) we must see how it is affected, or what the cause is; and therein we must consider, First, the nature of the Sign that is upon the Cusp of the sixth House, the House of Sickness, and also the nature of the Sign that ascends, which is somewhat, though less considerable than the Sign of the sixth.

If *Aries* descend on the sixth, it shews the Sickness fiery and hot and cholerick: *Aries* shews Pushes, Wheals, smarting Pimples, Tooth-ach, Headach, *Noli me tangere*, Ring-worms, *&c.*

Taurus is an earthy cold dry melancholy Sign; and that shews, Kings-Evils, Wenns, Fluxes of Rheum, Quinzies bastard, Apostems.

Gemini is an airy, hot, moist and sanguine Sign; it shews Putrescence of the Blood, Windiness, distemper of the Judgement and Phantasy.

Cancer is a Tropical Sign, the only House of the *Moon*, waterish, cold, moist and Flegmatick; it shews upon the sixth in a Disease, a cold Stomack, abounding of Flegm, Pthysicks and Catarrhs, Coughs, Dropsies, waterish Apostemations, Cancers in the Dugs or Paps, and other Infirmities of those parts it governs.

Leo is the only House of the *Sun*, its nature is hot, dry, cholerick, and accordingly signifies Inflamations, specially in those parts it governs, Pleurisies and Side Pains, Back Pains and Oppression of the Heart and Spirits by heat, Heart-panting and Burning Feavers, and Malignant Affects, Feaverish Jaundices, *&c.*

Virgo is an earthy, cold, melancholy Sign; it signifies Wind, cold Cholicks, Stoppages, Worms, Engendring of Stones, Obstructions of the Meseraick Veins, *&c.*

Libra is an airy hot moist and sanguine Sign; it signifies Stones in the Reins and Bladder, Heat and Putresence of a retained Matter in the Back, Loins, and Groin, Infirmities of the Ureters and Urinary Passage, exulceratious pissing of Blood.

Scorpio is a cold watery and flegmatick Sign, and accordingly shewes Diseases, as Fistula's, Dropsies, Gonorrhæas, cold Apostems, and moist Exulcerations, Flegmatick Swellings, and Obstructions therefrom in the lowest parts of the Belly, Diseases also specially of flegm and moisture in *Utero et Pudendis*: yet it is a token also of Child-bearing and fruitfulness.

Sagitary is of the fiery Triplicity, hot dry and cholerick; it shews

Putrescence of the Blood in those parts it governs, whence may be sharp Exanthemata, and fiery Swellings, Itches, Inflamations and Apostemations, from a separation or corrupted and hot Blood thrown off upon those parts, which according to the degree and nature of it, and the qualification and strength and disposition of that part to receive, is sometimes this, sometimes that, sometimes more, sometimes less.

Capricorn upon the sixth, shewes a Disease cold dry earthy and melancholy; from hence may be judged, that the party is diseased much about his Knees, and that there is some swelling pain or breaking out from some earthy cold and melancholy humour, or else it doth concrete: But we cannot stand so long as to describe the tenth part requisite for the Physician to know, he must first study Astrology, and therein he may be informed of many other things; adjoyning thereto the knowledge of the Humours, and their various Motions, Mutations, increase and decrease, also the Vessels and the Parts, and their natural Offices and Use, and which way aptest to be spoiled, or most capable of Corruption.

Aquaris is an airy, sanguine, hot and moist sign, governing the Legs and Ancles. Hence may be guessed, if upon the sixth House, or the Lord of the sixth or *Moon* be therein, that the party is there (however in other parts besides) afflicted, and that there are varices or goutish windy Pains or Swellings, or Lameness, or Cramps, *&c.* of that nature; but it requires abundance of curiosity, more certainly and accurately to describe particulars.

Pisces, is cold, moist and flegmatick, shewing Gouts, Lameness, Flegmatick Swellings, Dropsies of the Feet, Chilblanes, *Phlyctenæ aquosæ*, Flegmatick Apostemations, *&c.* of like nature.

Now for the Planets, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*.

Saturn, characterized ♄, Lord of the Ascendant, in a Scheme that is drawn at the decumbiture of the Sick; denotes the Person of the Sick, and that he is of a cold earthy dry melancholy Constitution, or inclined more or less thereto; Lord of the sixth House, the House of Sickness, it argues the Disease to be in that part, that the Sign he is in principally governs, compared with the Sign descending upon the Cusp of the sixth; and observe the Degrees he is in in that Sign, for accordingly the chief Grief is higher or lower in that part; also by natural sympathy he principally rules the Spleen: These things considered, and that he is Cronical, portending Diseases of long time, Astrologers have observed, that all Impediments in the right Eare, and Teeth, that Quartane Argues, all dry and melancholy Distempers, Lepra and Elephantiasis, Palsies, Tremblings, loss of Hearing, *Carus* and *Coma*, *Sopor* and

Stupor

Stupor, Gouts, vain Fears, Ruptures that grow Scirrhous, Dog Hunger, Hæmorrhoids, *&c.* of like nature proceed from *Saturn.*

Jupiter ♃, signifies, when he personates the sick party, that he is moderately hot constitutioned, abounding with blood, and if well dignified, that is, of very good inclinations of mind, affable and grateful: When he is Lord of the sixth House, and personates the Disease according to the Sign he is in that principally governs such a part, and the Sign upon the sixth, there chiefly the Sickness lyes, and the Sign that the *Moon* is in; yet *Jupiter* peculiarly governs the Liver, and the venal Blood in that part may be inflamed, or apostemated, or break forth: he is observed to cause most Diseases that arise from Putrefaction of the Blood, Pleurisies, Inflamation of the Lungs & Liver, heart-beating from Blood offending in quantity or quality, Quinzies, Pains in the back, because he governs *Leo*, Putrid Feavers, *&c.* of like quality.

Mars, characterized ♂, Lord of the Ascendent, or that House that shewes the person of the sick; shewes his temperament to be hot and dry, cholerick, and of a fiery angry mind.

When he signifies the Disease, he shews the Jaundise; he chiefly by Homogeneity of Nature, governs the Gall: Also Astrologians ascribe to him these Diseases, Evils of the left Ear, Tertian Feavers, Megrims, Carbuncles & Pestilent Agues, Malign & Epidemical Feavers, Fistula's, Ringworms, St *Anthonies* Fire, sharp and cholerick Eruptions, Boiles and Exanthemata, Wounds, Cuts, Burnings, Scalds, Passions of the Mind, as Anger, Fury, Frenzies, Deliriums, and others consonant and deducing their cause from Choler.

Sol, or the *Sun*, the Fire and Light of this World, is characterized thus, ☉, he sympathises by Homogeneity of Nature with the Heart, the Microcosmical *Sun*; and as the greater of like nature by sympathy or similiar attraction, influences upon the less, so the *Sun* upon the Heart of Man. The Solar Man is hot and dry, but more temperate than *Mars*; he shews fault in the Arterious Blood and Heart, as Palpitation and Syncope, vitiated or defective Sanguification: If the *Sun* be Lord of the sixth and very weak, and afflicted by *Saturn*, judge the Seeds of Sanguification are almost extinguished. Mans right Eye is given to the *Sun*, and Womens left: therefore in Infirmities of the Eyes, the *Sun* is to be considered: The *Sun* shews in all Figures, but more where he is a significator, Strength or Weakness of the Vital Spirits; and though a Man hath many and great Enemies, yet so long as he is strong to keep them out or over-power them, it is nothing; but where Nature is weak, and can make no resistance, a little thing dejects her.

Venus is thus characterized, ♀: The Ancients called her, *Cytherea*,

Aphrodite, *Vesperugo*, *Phosphorus*, *Ericina*; she chiefly signifies Diseases of the Matrice and Privities; *in scroto et testiculis*, the *Lues Venerea*, *Gonorrhœa*, *Priapismus*, *Tengio*, *Satyriasis*, *Coitionis Munera*, belong to her, specially if her Sign *Libra* is on the sixth House; If *Taurus*, because that shewes Diseases in the Neck, descends on the sixth, she shews watery or flegmatick Apostemations in the Neck or Throat, bastard Quinzies, Rheumatick Swellings, Flegmatick Kernels, or Venereal Exulcerations; Lady of the Ascendant, she shews the Temperance of the Sick or Querent to be moist, flegmatick, and something inclined to Sanguine; if well dignified, she shewes good Conditions, Mirth, a loving and pittiful Nature.

☿, *Mercury* follows next, the least of all the Planets, who alwayes accompanies the *Sun*; the furthest distance is 27 Degrees: he of all the Planets is only a Neuter, neither Masculine or Feminine, but as he is joyned to a Male or Female; he chiefly rules the Tongue & Language, Wit and Eloquence: when he is ill dignified, if a material significator, the Sick is in danger to be light-headed, but more or less as it may be, Madness, Lethargies, Phrensies, Dull memory, Giddiness, Hoarsness, Coughs, Imaginary Sicknesses, Dumbness, Stammering, Numbness, *&c.* are given to him as the Causer and Signifier.

☽, the *Moon* is chiefly considerable concerning Sicknesses, though she is neither Lady of the Ascendant, or sixth House, or Significatrix of the person of the Sick, nor Lady of the eighth, the House of Death; she shewes much how the Disease will change; and it is much to be considered who she applies to, and from whom she separates, her Dignity, and the Nature of the Sign, and House she is in; she signifies Water in the Head, that may cause *Stupor Tremor*, Palsies, Apoplexes, Vertigo's, Epilepsies, Lunasie, Convulsions, Madness and Dullness, as the Water is milder or sharper, hotter or colder, more vellicating or narcotical qualitied; she by her Sign *Cancer* governs the Breast, she causeth Dropsies, Water-bladders, Rheumatismus, Catarrhs & Coriza, Rheums of the Eyes, in the left of Men, and right of Women; when she represents the sick Person, she shews his Temper, cold moist and phlegmatick; she signifies Diseases changeable; *Mercury* Diseases fixed, *Saturn* Diseases most cronical, *Mars* acute Distempers, the *Sun* and *Jupiter* acute, but less acute than *Mars*; *Venus* shewes Diseases cronical and more mild, but these alter and vary as they are dignified and posited, and in conjunction with such or such, and as they are in fixed moveable or common Signs.

Concerning Crises in Diseases, *Hippocratists* and *Galenists*, set the third

third or fourth day, the ſeventh, the ninth, the twelfth and fourteenth, doubling three or four, and ſo to twenty one, for critical dayes; but experience finds truth in ſomewhat elſe: indeed in many Sickneſſes, which therefrom we call Agues, or intermittent Feavers (every Ague is a Feaver, but every Feaver is not an Ague;) the Criſes come once a day, that we call a Quotidian, or twice in 24 hours, that we call a double Quotidian, or when one Criſis or Fit is off, ſtrait ſucceeds another; another hath a double tertian, *viz.* a Criſis twice in three dayes, that at firſt had it but once in that term. A Paroxyſme truly conſidered, is nothing but a Criſis; and there are no other certain legitimate and methodical Criſes; another hath a fit but once in four dayes, that we call a Quartane, or two dayes ſick, one well; which therefore the vulgar call *A third days Ague*; another every fifth or ſeventh day is ſick; and now in theſe I allow, the *Galenical* Criſes, but not in common acute and not feaveriſh Diſtempers, as continual Tertians, Quotidians and Quartanes; for the Quality of the morbifick Humour may be ſuch, that it may make one ſick every day, and yet a fit comes but once in three or four, wherein is Exacerbation; and here continual Feavers differ from intermitting, becauſe in the Criſes or Paroxyſms of continual Feavers, the infected Matter is not thoroughly expelled; in pure intermittings it is, only the Seed of ſuch a nature, lies in the Blood that tranſmutes in two or three dayes as much more morbid Matter, which the Blood perceives, and ferments to ſeparate, and doth effectually by Sweat, Urine, Vomit, or Exanthemata do it. The word κρίσις comes from κρίνω, to judge: And *Avicen* ſaith, *Criſis eſt velox motus morbi ad ſalutem, vel ad mortem*; ſo that we gather that is truly a Criſis in the meaning of the Antients, that is a ſuddain change, ſo that Death or Life may be judged apparently.

To which I anſwer; How many, as the vulgar ſay, do lighten afore death, are very well rid of their pains and miſeries, and ſeem paſt all of a ſuddain, and die within few hours after? how many are there that have many ſharp Criſes afore death? at leaſt two or three frequently, and the Sick eſcapes them, and growes better after each, and yet dies at laſt, ſooner or later: in ſuch a Criſis, or after the Criſis is over, the Sick die quietly and eaſily.

παροξυσμὸς, a Fit comes from παροξύνειν, to ſtir up; and I know not what great difference can be made twixt *Criſis* and *Paroxyſmus*, for the Criſis is a Paroxyſme, but every Paroxyſme they mean is not a Criſis; and why? becauſe Criſis portends a ſuddain change; and we can thereby judge of the death or ſuddain recovery of the Sick.

I anſwer; there is no ſuch thing in the bounds of truth, only accidentally

dentally some may guess death or life, and as easily speak the contrary; nor are Crises alike in sick persons for number, greatness, or conformity of kind or invasion. The truth is this, the Motion of the *Moon*, of the Lord of the Ascendant, Lord of the House of Sickness, and of the House of Death, only and truly shew the motion Paroxysmes, Exacerbations and Crises or Decretory Dayes, in such confused and acute Diseases as they attributed Crises to; and if that appears, Crises must not happen every third, or fourth, or seventh, or twelfth, or fourteenth, or seventeenth, or twenty one day, and no other, as they did falsely conceit: When the *Moon* applies to a *Qartile* or Aspect of enmity to the Lord of the Ascendant, or Lord of the sixth, then is like to be a sick fit; when she applies to a *Sextile* or *Trine* Aspect, to either of them, then is likely to be an interlude or refreshment, other Aspects and Planets motion not causing the contrary; the *Moon* in opposition to the significator of the Sick, or his sickness causeth extraordinary illness; also when the Lord of the House of Sickness (the more if he is a malevolent Planet, as *Saturn* or *Mars*) comes to a *Quartile* Aspect, or *Opposition* to the Lord of the Ascendant, there is raised in the Sick a Paroxysme or Crisis, the Lord of the Ascendant being weak, and by nature an enemy to the Lord of the sixth, so much the worse, the more the Sick is cast down, the Lord of the eighth being the House of Death, if he be strong and malevolent, and come to a *Quartile* Aspect with the Lord of the sixth (any Aspect with him is bad) and the Lord of the sixth, and also of the first House be weak, and otherwise afflicted, we may suspect death; but if the Sick through strength or friendly Aspects of *Jupiter* or *Venus*, or Lord of the seventh or tenth, the House of Physick or Physicians, do pass that fit, it is likely they will recover: but the true Significators of the Sick and his Sickness should be taken at his Decumbiture, and so considered all along in their places, Signs, Houses, Dignities, Motions and Aspects with other Planets; yet if we draw a Schem at the Decumbiture or first falling sick, and *Mars* be Lord of the Ascendant, and *Mercury* of the sixth, and we draw another a day, two or three after, there may be another Planet Lord of the Ascendant, and another Lord of the sixth House, but the course of the first are to be considered most; and seeing there is such great change in most, both Critical and Cronical Ailds, the present Lord of the Ascendant, sixth and eighth House, are to be weighed in every Scheme we draw, upon changes of the Sick; but in all things consider the *Moon*, though Lady of none of the aforesaid Houses, also *Jupiter* and *Venus*, though by government of houses no Significators or consignificators, yet if joyned by body, or friendly Aspect applying to the Lord of the Ascendant or sixth House specially if strong, they bring great

refresh-

refreshments, ease & alleviation to the Sick; so the malevolent Planets, *Mars* and *Saturn*, though they be Lords of Houses unconcerned in the Sickness, which shews their ill-will and power the less, and the less to respect or tend towards the Sick, yet joyned by body or by *Quartile* Aspect or *Opposition* reflecting upon the Lord of the Ascendent or sixth, or *Moon*, they do deject the Sick, and increase his Griefs; indeed any Aspect, though *Trine* or *Sextile*, of the Significators with them, is bad; that part is most afflicted according to the Sign they cast an inimical Aspect to, and are in: but in most Schemes and Figures that we draw; we shall find much and many contradictions, in some it is hard to say one or other, there are as many reasons or arguments for a thing, as against it; and we know not whether of them are most or greatest: And even so we find things in the universal course of Nature here below, to be answering to the divers Motions, Stations, Fortitudes, Aspects, and Retrogradations of the Planets; for in one mans happiness is this or that unhappiness, so that we can hardly say, he is more happy in his wealth, than he is unhappy in his sickness. I have well considered it; and he that knowes these things, and doth well consider, and compare, shall assuredly, find that the contingents and things on earth, that happen to, and are in and about Man, come and fall out just according to the method and order of the Heavenly Bodies; and what detraction can it be from God, or Heterodoxity to say, *The one is governed or guided by the other*, being we see assuredly they do so fall out, and have their current and ordinary natural motion so and in that manner? for every thing hath its cause; and if good comes immediately from God without the intervene of contingent and natural Causes, so then would Evil be made immediately wilfully and partially to arise from God, if it did not accidentally according to the Order of Nature so fall out; which Order in Nature God hath committed to the course of the wandring Stars, so far as our reason and knowledge, experience and capability can reach; which course of the Planets God at first made, and that is the wonder they have ever since continued it; and he knew how they would change and vary, and what and when, and how things would be changed and effected.

There may be many exceptions made which in one place or other of our Writing, or Scripture, we have endeavoured to give satisfaction in.

In all Schemes we must compare one thing with another; for as in the Heavens are good and bad and indifferent Signs, so in one sick Body, some Signs shew Shortness, some protraction of the Disease, some shew Death, some Recovery, and some are neither.

Moreover

Moreover, in all Changes we must see what Planets afflict the *Moon*, and Lord of the Ascendant and sixth House, and judge of the Humour accordingly: *Saturn* governs the Petrifying, Scirrifying, gross and earthy Spirit in Man: *Mars* governs the fiery sharp thin Evaporative and caustick Quality in Man: the *Sun* and *Jupiter* chiefly govern the Sanguifick Quality in Man, the *Sun* more properly the Sanguifick Principle, or Heart; the Liver and Venal Blood are given to *Jupiter*, and animifick Qualities.

The *Moon* gives Waterishness and Moisture, specially encreasing; decreasing she decreases it: *Venus* chiefly governs the Spermatifick Quality; and *Mercury* the Sense or Rationality of the Brain; but *Venus* gives Flegm chiefly; *Mercury* inclines the Way, or that, as he is conjoyned with others.

We shall next proceed to the Astrological Cure of all Diseases, and treat as briefly thereof as we may conveniently.

If the Disease is caused by *Saturn*, we may cure by Sympathy with a Plant of *Jupiter*, the *Sun* or *Mercury*, for they are friends to *Saturn*; or we may cure a Disease caused by *Saturn*, by Antipathy, by a Plant of *Mars* or *Venus*, his enemies.

If *Jupiter* cause the Disease, or be Lord of the sixth, or afflict the Lord of the Ascendant at Decumbiture, all Medicines cure by Sympathy; all the Planets being by Astrologians reckoned friends to *Jupiter*, but *Mars*, and a Plant of *Mars* may cure by Antipathy.

If *Mars* cause the Disease, or be Lord of the Sickness, that is cured by Sympathy by a Venerial Plant; by Antipathy by Medicines governed by any of the other Planets; yet in this case, the Sympathy with *Venus* is of greater force than the Antipathy of *Mars*, with the rest of the Planets.

A Disease of the *Sun* is best cured by a Plant of *Saturn* antipathetically, for *Saturn* alone is his enemy; but by Sympathy by a Plant of any of the other Planets, indifferent friends with him.

A Sickness caused or governed by *Venus*, is best cured by Antipathy, by a Plant of *Saturn*, *Contraria contrarijs curantur*; but the Plants of all other Planets being friends, if they cure it is by Sympathy.

A Sickness caused by *Mercury*, is cured sympathetically by a Plant of *Jupiter*, *Venus* and *Saturn*, being his friends; antipathetically, by Plants or Drugs or Minerals of *Sol*, *Mars* and *Luna*, being *Mercuries* enemies.

A Sickness caused by the *Moon*, is cured antipathetically by a Plant of *Mercury* or *Mars*; sympathetically by Medicaments under the government of *Venus*.

Secondly,

Secondly, This is to be considered, that we drawing a Scheme at the sick mans desire, or at his Decumbiture, or first visit, or water sent, or the like, we must consider the Lord of the tenth House, signifying the Medicine, and Lord of the seventh, signifying the Physitian: if the Lord of the tenth be a Fortune and strong, give a Plant that is governed by him, or Plants, elected as we shall shew in the following note or observation; but if the Lord of the tenth House, or the House of Physick, be weak, afflicted, or in a *Quartile* Aspect, or opposite to the Lord of the Ascendant or sixth house, and be also an Infortune, which makes it the worse, give not a Medicine that is governed by him, for that is likely to do harm; no nor give any thing at that time, not until the Lord of the tenth is well dignified, or a new and friendly Lord of the tenth arise by mutation of Signs, and also a well-dignified and qualified Lord of the seventh, and that are in good Aspect, and nigh as may be with the Lord of the Ascendant and sixth House; give no Medicine governed by the Lord of the eighth, or house of Death: every Artist must look to find huge variation in the heavenly Bodies; and rarely all these good Signs or Aspects can be found together, these are not enough to give direction, unless men have studied the Grounds and Rudiments of Astrology.

Thirdly, In the Astrological Cure of Sickness, we must not only give a Plant, Mineral, Gum, Stone, or Animal governed by such a Planet that is at sympathy with the Planet causing or governing chiefly the Sickness, or a Plant of another Planet, Antipathetical to the Planet ruling the Disease, nor yet a Plant of either of the aforesaid Planets sympathetick or antipathetick, though it be strong and Lord of the tenth house, unless it be somewhat proper to remove the cause, or oppugn the sharpness, grosness, waterishness, stoniness, vermifying, *&c.* of the Humour.

As for Example; *Mercury* is Lord of the sixth *House*; a Vertigo, Lethargy, or depraved Ratiocination is the Disease; we would cure it by sympathy or antipathy; see the Lord of the tenth, or *House* of Medicine, he is *Mars*, he is strong and well aspected to *Mercury*; well then, give a Plant, Stone, Mineral, Animal, or other kind of Medicine that is under the dominion of *Mars*, but not any Plant, Stone, Mineral or Animal, but such as experience shews proper, and reason demonstrates to be opposite qualitied to the Quality of the Humour, Matter or Vapour causing the Disease: observe Physical Experiences, what Medicines have been found to cure in such cases, and then look which of these are under the dominion of *Mars*, or which of those Plants under the government of *Mars* are found available in such cases, for Plants of other

Planets have alſo been uſed, and have done good ſometimes in thoſe caſes, that will not help another; and that is a great reaſon, why one is cured by this, another not eaſed by that, yet is by another thing, as nigh to the formers Mans condition as may be.

Other Books muſt direct what Plants, Stones, Minerals, Animals are governed by ſuch and ſuch Planets: yet herein I muſt needs condemn Aſtrology; for Aſtrologians have not queſtioned theſe things on good Grounds, and certain and manifold Experience, and do differ in judgement therein: Indeed for many Drugs it is hard to learn by any Rimating Experience, what Planets they are peculiarly ruled by; all ſuch ought to be gathered when the Planets ruling them, are eſſentially fortified, as nigh as may be, and given when the Planet governing it, is ſtrong, and well aſpected by the *Moon*, and Lord of the ſixth and firſt Houſes.

Moreover, if any Planet be Lord of the ſixth, ſtrong, and well aſpected, a Plant of his own may help that Sickneſs by ſympathy.

As for example; the *Sun*, the heat of the world, ſympathizes with the Heart, the *Sun* and heat of Mans Microcoſm, the *Sun* may cauſe ſwounding, Heart panting and lypothimy; then obſerve what Plants the *Sun* governs, and chuſe out ſuch as have been found good not only in general for the Heart, but in particular for ſuch Diſtempers of it; and thoſe Medicines may be, Balm, Saffron, Rhue, Marigolds, Piony, *Ros Solis*, Roſemary, and Wine.

Cum tua non edis carpis mea crimina Leli,
Carpere vel noli noſtra vel ede tua.

A TRACTATE OF THE DISEASES OF THE HEAD.

WE ſhall divide Diſeaſes of the Brain into two parts:

1. Diſeaſes of Senſe.
2. Diſeaſes of Motion.

The firſt we ſhall divide into two parts:

1. Diſeaſes of Stupidity and Aſtoniſhment.
2. Diſeaſes of aggravated Senſe or Madneſs.

The ſecond we ſhall alſo divide into two parts:

1. Diſeaſes of Motion leſſened or aboliſhed.
2. Into Diſeaſes of Motion depraved: So that under theſe two, Diminution, Depravation, or Abolition of Senſe and of Motion, we ſhall comprehend a Diſcourſe of all the Diſeaſes of the Brain.

I. For Diſeaſes of Stupidity or Aſtoniſhment: The Ancients were pleaſed to call them *Coma*, or *Carus*, *Catalepſis*, or *Cataphora*, *Apoplexia*,

and *Lethargus*, *Subeth Araborum*, &c. And now ſeeing they ordained Nature a courſe to go in which ſhe doth not obſerve, we ſhall finde ſomewhat to examin:

Tradition ought not quite to be rejected, nor ſuperſtitiouſly protected.

The Ancients, and Moderns that danced after their Pipes, did diſtinguiſh and ordain the differences, and kindes, and degrees of Narcotical Diſeaſes, to be thus and theſe.

1. An *Apoplexy*, that is, a privation of ſenſe and motion in the whole body, from a thick flegmatick humour in the brain, difficult breathing, and ſtertor; the two chief inſeparable ſymptoms.

2. *Catalepſis*, or *Catoche*, ſaid the Ancients, were another kind of ſopor, or ſtupor, wherein of a ſudden all the faculties of the Soul, and motions of the Body periſhed, the Sick lying in that very ſtate wherein he was firſt taken, neither ſpeaking nor hearing, ariſing from a cold and dry diſtemper, not of the ſubſtance, but hinder ventricles of the brain for the moſt part.

3. A *Coma*, or *Cataphora*, (ſome of the Ancients differed in the names, and which two ſhould be put together, as nigh related) a propenſity to ſleep ſo earneſtly, that the ſick cannot open their eyes: they diſtinguiſhed betwixt *Coma vigilans* and *Somnolentum*, thus; in the *vigilans Coma* they cannot hold open their eyes, but are awake; in the *Somnolentum* they both ſhut their eyes and ſleep: the cauſe, they ſaid, was a ſtrong refrigeration of the brain, from a flegmatick humour.

4. *Carus*: This, ſaid the Ancients, is a ſudden immobility and inſenſibleneſs of the whole body, the breathing being free, whereby it differs from an Apoplexy, from a Lethargy by abſence of a Feaver, and becauſe in this the ſick anſwer not, but in Lethargies commonly have that reaſon and power; the cauſe, they ſaid, was Flegm, or a cold humour obſtructing the fore ventricles of the brain.

5. A *Lethargy*: In which Reaſon and Memory were impaired, if not abſolutely defunct, an irreſiſtible neceſſity of ſleeping, a Feaver from putrified flegm in the ſubſtance not ventricles of the brain. We might adde a ſixth, and that is, loſt Memory, from a cold diſtemper and flegm.

Indeed *Johannes Johnſtonus* in his *Idea Medicinæ Practicæ*, hath many choice diſtinctions of all Diſeaſes, whereby Truth is exceedingly demonſtrated, and the Reader the better underſtood of theſe things; yet he did follow Tradition, as *Sennertus* chiefly, who is a far better Pattern and Preſident for Truth, than *Galen*, *Hippocrates*, *Celſus*, *Ætius*, *Ægineta*, *Rhaſis*, *Avicen*, and other Ancients.

If any man will object againſt me that the Diſeaſes of the brain are ſuch

ſuch and onely ſuch, and in that degree and manner, and in no other than what the Ancients and Moderns have delivered in their practices of Phyſick, I ſhall wiſh him to obſerve twenty or thirty of the next Patients he meets with, and ſee if their caſes correſpond with the Chapters of the Diſeaſe he thinks theſe have: ſo alſo for the Cauſe, let any man open twenty or thirty (for in ſo many, if there be any Method and Order in Nature, it may be found out) and let him ſee if the cauſes were ſuch or ſo many, and onely ſuch and ſo many, in that place and degree the Practicks have delivered: It is ſure Nature obſerves ſome Orders, but it is not as to the Bodies of things, but their Spirits; a Narcotick quality in any matter, as Water, or Blood, or Cholerick looked corruption, will cauſe a *Coma*, *Carus*, loſt Memory or Lethargy, and in what part ſoever, if it may be communicated to the brain, it will aſtoniſh ſenſe: Whence is the force of the Torpedo or Crampfiſh communicated at ſuch a diſtance? how doth the Lye of the Salt of Wormwood aſtoniſh the hands? bitter *Opium* is Narcotical, and nautious Henbane; the fume of Charcoal in a cloſe Room makes ſleepy, hot Spirit of Wine makes drunk like dead for ſeveral days: *Platerus* hath a notable Hiſtory of one dead drunk with being in a Wine Cellar, that working, and he cloſed up: by Thunder, Air, and ſome Baths, are men made ſtupid: Whatſoever hath a Narcotick quality, it oppoſes the Brain, becauſe the Brain alone of all the Body contains its contrary; it is a quality oppoſite to ſenſe and motion, which the Brain contains.

Theſe procatarctick and outward cauſes do nothing, unleſs they work upon the inward; for all are not alike made to ſleep with *Opium*, or aſtoniſhed with Spirit of Wine; all are not made Apoplectick with a box of the Ear, or ſudden fright, and yet ſome have: Nature abounds with variety, and in every ſick perſon almoſt we finde ſomewhat ſingular; and almoſt every other or third caſe is a rarity.

Secondly, If we conſider the inward cauſes of ſtupid, and torpid, and ſleepy Diſeaſes, they ariſe not all from one cauſe, or one matter, it is the Narcotick quality in the humour or matter that benumeth and dulleth; yet I muſt needs ſay this, there is as much variety in the kindes and degrees of aſtoniſhment, as in the cauſe: in ſome there is onely a ſleepy temper and dulneſs. *Marcellus Donatus* brings two examples of thoſe that ſlept many years together, and had no illneſs or Diſeaſe: every thing hath its extream of little, and extream of much, and *Medium* or *Mediocrity*.

Some when they have been opened, have had a ball of viſcous flegm in the Brain, that did dull and ſomnify the Brain; others opened have

had

had their *Brains* loose and waterish, and scattered as it were; others opened have had an abscess and purulency found in the fore part of their *Brain*, that did die Lethargically; others about the Ophthick Nerve have had a purulent abscess and slimy water, others from Worms; and we see Children that have Worms, or rather a sweet mild humour putrified, are sleepy; so in fits of the Mother, some lie 2 or 3 days stone dead as it were: In two dissected were found water; in one reddish, in the orher paler, in both in the hinder part of the head; and the Veins that ran from the fore to the hinder part of the head, full of black blood: In Apoplecticks the head being opened, blood hath flowed forth like Ink; in another Apoplectick, a thick and viscous humour is found nigh the Context retiform in the head: In the heads of other stupid persons have much glutinous but clear water been found in the brain; so that however it looks, if a Narcotick quality is in it, it makes stupid and senseless; or in what part soever a Narcotick quality is, it opposes it self to the brain; for *Opium* lies in th Stomach or Guts, when it raiseth sleepiness.

Yet this we will allow the Ancients, that where an humour looks black or red, commonly there is not a Narcotick quality in it, as in flegm or glutinous water, not that the colour impedes the quality, but the quality the colour; for a fiery Spirit in an humour, makes it high coloured, and sharp tasted, and strong scented.

I ask what makes the astonishment? if they say the coldness and waterishness of the humour; I answer, Blood and visibly Choler caused it: if they say such a thing; I ask why it is not found in all? for astonishment was in all these, and that that caused the Astonishment was in all these; but neither thinness or thickness of the humour, aquosity or viscosity, redness or paleness, taste or odour was in them alike; therefore they did conduce nothing thereto, onely to be fit Bodies for a Narcotical qualified Spirit to be seated in: Indeed often in Apoplexies, blood by blows or falls, stopping up all the passages of the animal Spirits, and compressing the Brain, causes stupidity, but not commonly in stupidity and drowsiness.

Possibly abundance more might be found in Authors, that have been opened, dying of stupid and somnorous Diseases; but in these what shall we conclude (to go on in the Rules of the Ancients) is the Cause? if we say Flegm, some were found to have clear water; if we say water, some were found to have black blood; if we say black blood, some were found to have viscous purulency or mature; if we say viscous purulency or sanies, some were found to have pure uncorrupted gelly transparant; if we say pure transparant gellied water is the cause, some

were

were found, as in the comunicated Observations to *Riverius*, to have a black stinking humour like Ink, that caused sottishness and foolishness; in others it seems balls of Flegm have been in the substance of the Brain, and the Brain hath been waterish, and dissolved, and loose in others.

Secondly, To particularize on any one of these, how shall we hold with *Galen* and *Hippocrates*, touching the four humours? for if we say Flegm is white, thick and sweet; Choler yellow, thin and bitter; Melancholy black, fæculent and sowr; Water clear, thin and insipid; where or when shall we find Flegm, Choler, Water, or Melancholy the cause of Diseases? It is by as great an accident that we finde Humours just thus qualified and principled, as any other thing: and why should the Ancients make Posterity believe that most commonly, for that shews a thing most natural, Flegm, Choler, Water, and Melancholy, or Blood, as some will have, are the cause of all Diseases? for where once we shall find an humour pure Flegm, or pure Choler, or pure Melancholy, or pure Water, as the Ancients described, we shall find them ten times contrary; so that it will be hard to say, whether they come nighest the nature of Choler, or Blood, or Water, or Melancholy; for if they have the taste of one, they want the colour; if the colour, they want the consistence; if the consistence, they want the smell; if the smell they have, they want the Virtue, Nature, Quality or Properties of that Humour.

We shall not here shew all the diversity of signs and differences in Stupid and Somnolent Sicknesses: The Ancients should have done well to have called all Stupid or Somnolent Sicknesse, and so have made distinction according to observation; but describing onely five kindes, as, *Lethargy*, *Apoplexy*, *Catalepsis*, *Coma* and *Carus*, and they to be so as we have described, the Reader is much deceived: for, for any to be sick of any Torpid or Somnolent Disease just as they have described, is very rare; and why should they deliver that as a common Rule and Method in Nature, that is as accidentary and casual as any thing? for to which can we refer many Soporous Sicknesses? neither Lethargies, because they arise from another cause than what the Ancients did set; and not Apoplexies, because they hold them in a different manner: so that neither in the Cause or Symptoms are they exactly referrable to any of their Names, nor perhaps Natures.

II. We shall treat of the Sickness of the Brain, wherein is an aggravation of Sense, and exaltation of the Spirits, contrary to the other of Stupidity and Drowsiness.

The

The Ancients, and also Moderns, call them *Phrenitis*, *Mania*, and *Melancholia*.

Phrenitis, say they, is a continual raging, with a sharp Feaver, wherein the Imagination alone, sometimes the Reason is hurt, from an Inflamation of the Membranes, or the Brain it self; therein is, say they, a stoppage of Urine, breathing small and frequent.

Mania, say they, is a fury *tiuturne* with boldness and fierceness, from the fire of the Spirits moved, or yellow Choler burnt; as *Etius* saith, from putrified blood: there is no Feaver in this, some say, because there is no putrefaction.

Melancholia, say they, is a raging without a Feaver, with Fear and Sadness; without a Feaver from a melancholy humour, which they said was either in the Head it self, or did in vapour steem up thither, as from the Hypoconders and Spleen. This short description I take, as most generally received by the Moderns from the Ancients; but to go to search how all differed, might find an industrious and wise man sufficient tediousness; in many things indeed they agreed onely in disagreeing; and sometimes both were right, and sometimes neither: for there is such wonderful variety, that if they all differed, as it might be, they might all write true.

Now we will examine all the kindes of aggravated Sense, and see if they be onely so many and such as the Practical Physicians have writ Chapters of; and we will see if that Delirium or raving that is not consentaneous to the description of *Mania*, be *Phrenitis*; and if that distraction that is not a *Phrenitis*, be *Melancholia*; and we will observe whether Nature observes any such Method, that if a distraction or raging be not in the Symptoms, Cause, Manner, and Measure of a *Mania*, it must be a Phrensie; if it be not correspondent with the Signs and Causes of a Phrensie, it must be a Melancholy: Also we will observe, if it be a Madness, whether commonly it is exactly so, or accidentally; or whether in one sick Person most familiarly, which is most natural, and should have been writ of accordingly there: Are not Symptoms some of *Mania*, or Madness; some of *Phrenitis*, or Phrensie; some of *Melancholia*, or Melancholy? or at least, some Symptoms argue one, one time; and change of Symptoms argue another Disease, another time. Whosoever distrusts the Truth of our Experiments, and Examples, and Anatomies, may be satisfied from *Skenkius*, to go no further; he hath collected abundance of mens observations: But to these we have added the Observations collected from many men, by *Marcellus Donatus*; divers collected by *Johannes Johnstonus*; divers by *Thomas Bartholinus*, and his own; as the others also did adjoyn their

own

own with collections; also *Felix Platerus*, *Petrus Pawus*, *Laz. River. Tulpius Renealmus*, *Horstius*, *Antonius Benivenius*, and our own; by which we can judge the truth of others, and confirm what we write, did not the universal consent and harmony of Observators, univocally testifie it: but we were loth to write from our own Observations alone, because one man is not alwayes a sufficient witness; one may mistake, one may be superstitiously addicted, and phantastically principled: I think I have about 13 or 1400 Observations of my own writing by me, but most of them trivial, and such as most practical Physicians meet withal; and therefore are of the smaller concernment, for I think it bootless to tell men only what commonly they knew before.

Platerus in his Practice of Physick, went a method by himself, indeed from his own Observations and Experience, and wrote the *Genera* or Kinds caused by such a Quality, not the Signs, as others did, of such a particular Disease: And *Johnstonus* in his *Idea Med. Pract.* altered the road and method of Practices, by making distinction of the Causes, and distinction of Signes upon those Causes; for we need no other Signes than the particular Signes of such and such Causes, after we have described the *Genera* or Kinds, for there is no other certainty of Signes; for if to day possibly in any one we find all (and alone they) Signes of a *Mania*, as the Antients described, to morrow the Sick may have Signes of Melancholy dotage, and the next day a Phrensy, the fourth day different from any of these, or some Signes of each.

First, *Kinds of Madness or heightened and moved Sense.*

One is quarrelsome, laments and rages, speaks indecently and much, sleeps not. *Horst.* Obs. p. 106.

A Woman did rage by fits, and with that raging did sometimes laugh, she had no Feaver, spoke obscenely, and often, endeavoured to strangle her self. *Horst.* p. 110.

A Man runs mad by fits, sometimes outragious, sometimes absurd, from jealousie, he playes divers tricks, carries his child into the field and hides him, *Plat.* Obs. p. 57. Two more also, pag. 60. from jealousy fell one into melancholy trouble of mind, and desperateness to kill; the other into fury, who killed his wife.

Another, because of sadness, ran mad; he was more tame, and did dote and pull straws, and cut his cloaths in pieces. *Plat.* Obs. 86. and pag. 87. Another deprived of her Love, delired, and talked often, and called him; and the same pag. another was forty years mad with great fury, he used to pull all apieces, and after this term, he came well to himself.

Another, pag. 88. of *Plat.* Obs. had womb-fury, and was very mad, and did call to passengers to lye and copulate with her, and did vehemently desire coition, and speak very obscenely and immodestly, and died ere long.

Another being maddish, was stark mad with drinking Wine, he did fear, and went with his Sword, and said snares were laid for him; and one striving to hold him, he killed him: Another ran mad, and did cry and bark like a Dog, being bit by a mad Dog. Another fell mad that was bit by a Wolf that was mad; he feared water, and howled. Another, pag. 90. feared water, not bit of a Dog; he had some Convulsions, and molestation of mind, from a fright he died.

Two, in pag. 92, and 93. did constantly dance, and leap, and laugh, and called others to do the same, they could not stand still; but one was tired to death, the other recovered.

A Woman after delivery hath an high Feaver, rages chiefly at those she used to love most, yet sometimes talks religiously, her face and eyes looked very red. One with short breathing and deflux of Rheum, a raging supervened with great heat, and he died. *Plat.* Obs. 170.

Dodonæus in his Observations, quotes one that grew foolish on nights, clamoured, jumped up and down, and ran about, twisted his arms about.

Valleriola Obs. lib. 2. Obs. 2. From love one did rage, and was furious sometimes; again another time most loving and complemental and merry.

Orthæus observed a madness adjoyned with leaping, so much, that for weariness he fell down, he had melancholy Phantasms.

Divers talk in other tongues they never learned, and do foretell; others laugh extreamly, and then are sad extreamly.

Fernel, lib. 5. chap. 2. of *Pathology*, saith, One troubled in mind and melancholy, did not sleep in Fourteen Months.

Αυτανθρωπία, insaniæ species; see in *Skenk.* pag. 129. also *Enthusiastick Insanio*, pag. 135. which he calls thus, *Mira apud medicos veteres Insania, quam Enthusiasmum nominarunt annotata, saltandi furore, Musica, Pharmaciaq; et diæta coercita.*

But why should we insist on these things, where there is a multitude of variety in the kinds of all Diseases, and the more we know, the more we see we have still to know?

Divers are strangely handled, possessed by the Devil, that do rage and leap, and jump from place to place, whose necks are sometimes twisted behind them, and Convulsions draw up all their parts; in some is a Feaver, in some not; some blaspheme, and some have intermissions, wherein

in they come to themselves, and speak well, and good things. Some possessed or bewitched, find somewhat rise up in their breast as if they should be choaked. And some see the Witch or her Imp, come in form of a Spider or Beetle, and creep in at their mouths, and then they are hoven, and rage and delire, and are convulsive; and some lye as dead several dayes, and some do not sleep nor eat of divers dayes, that are bewitched or possessed of evil Spirits.

I have searched more than most men, and I cannot find the Evil Spirits in all their Orders and Degrees, nor in their million of numbers, do know the mind or thoughts of Man; God alone is *Cardiognostes*, it is his Prerogative; nor can they change the mind of Man, but by real possession, or through Witches, or by altering contingents and mens outward affairs.

We shall not insist much upon the outward, moving & apparent cause we have already in part described; both the inward Cause that is moved by the outward, and the outward Cause, being but one and the same, in two parties, have different effects; nor is any thing much to be attributed to the colour or consistence of an Humour, but an hidden quality in it: for it is apparent that the same Humour visibly that causeth the Falling-Sickness in one, causeth Apoplexies in another, and Palsies and Stupor in another, and in another they seemed to ail little in the Head, until they were opened.

The outward Cause of all exacerbated or aggravated sence, is primarily the Stars operating upon the inward Cause, and giving it such a quality; and a nature at such times to ferment and work, and make Fits and Crises, even according to the motions of the Planets causing the Disease, and the *Moon.*

Sadness, Fears and Scars, Jealousie, Discontents betwixt Man and Wife, the most lacerating of all Grief; bitings of Dogs, Wolves, Wines, Strong-Drinks, and Hot-Waters, heat of the *Sun*, retained *Semen in Mulieribus*, retained Hæmorrhoids, *&c.* are the foregoing, exciting and procatarctick Causes; as also loss of Love, and Disappointment in Marriage, destiny of Friends, and loss of Estates, soaring Phantasms, and deep Excogitations, *&c.*

Now a little of the inward Cause of Exacerbated Sense or Distraction, whereby the Reader may guess truly of the rest, and of other things.

Petrus Pawus Obs. 8. of Anatomies, opened a Man, that for two years did complain of a pain of his Head in the hinder part, then took with a Phrensy and Convulsive Motions, he suddenly dyed; the thick Membrane of the Brain was eaten through with divers holes, chiefly in the

Bregma under the Arrow Suture; from those holes flowed forth hard and thick blood, black and adust, very stinking throughout that Membrane; with the like blood were the Vessels filled that ran through the Superficies of the thick Meninx, and thorow the small ones of the thin Meninx, that involvs the Brain; in the Cerebel was an Abscess of a yellowish humour inclining to white; the Cerebel was loose and softer than the Brain.

Yet *Tho. Bartholinus*, Cent. 2. Histor. 34. opened one that had been wounded in the Forehead, and died thereof the tenth day; he had an Aposteme in the Brain, with abundance of Purulency, which did turn the Vicine Parts to black; he died sleepily and drowsy, nor had he any Delirium, Palsy or feaverish Pulse.

Two more there he mentions that had Apostemes of the Brain, that differed both from these, and from each other: indeed the Part it is in, as well as the Quality of the Matter, is to be considered.

Jo. Skenkius from *Neretus Nervitius*, a *Florentine* Physician, had this Observation; That one was opened that died of a Phrensy 1583. in the new Hospital of *Dom. Mariæ*, the Ventricles of his Brain were full of a skie-coloured Water, and the left Ventricle was eaten thorow; *Jacobus Belga*, a Physician that stood by, tasted of it, and it was very sharp.

At *Huntingdon*, about the year 1653. died a Gentleman at an Inn, that was Doctor *Sympcots* his Patient; after a feaverish illness he fell raving and doting, his Feaver still continuing; he hid the Cause, till towards the last he revealed it, that he and several others had drunk strong-waters for wagers, and to outvy one another; in his feaver and raging he died; after his death abundance of Blood ran from him out of his Head. See now what varieties there be in the Causes of one Distemper, and see how one Cause hath divers effects, commonly drinking much Strong-Waters, or the Spirits of Wine astonish Men, so that they are many times buried alive: and Apoplexies quite contrary to Phrensies, are apparently caused by much and hot Blood, compressing the Brain; and Blood in Apoplecticks hath flowen forth as in this Phrenitick.

Coiter in his Anatomical and Chyrurgical Observations, opened a Womans Head that died of a burning Feaver, she had loss of Reason, and did laugh, jest and sing; Blood that was drawn out of a vein, did look flegmatick, raw and wheyish, her Head aked much; after her Head was opened, in the Sawing of the Skull, there did flow out a great deal of Water like the washing of raw flesh, the thin Membrane and *Plexus Choroidis*, were full of thin and pituitous Water, both Ventricles full of Water, no inflamation of the Brain or Involucrums; from the bosomes

somes of the hard Membrane, were strings taken like Worms made of glutinous Flegm; and this he called a Phrensie.

Certainly the Planets put a Quality upon the Humours, that makes one torpid, another garrulous; one raging, another loving; one at one time stupid, a while after phrenitick: for visibly from one and the same Cause, come divers Effects, and from divers and different Causes; as to our Senses of Seeing, Tasting, Smelling and Feeling, come one and the same effect. God that did to all Bodies at first give such a Soul, or a Spirit, and to that Spirit a peculiar Quality, can give to Flegm by the same way and causes, a caustick and sharp Quality, and to red spirituous Blood, a Narcotick Principle, or stupifactive Quality.

Secondly, We shall proceed to Diseases of Motion, wherein we shall, 1. *treat of Motion lessened or abolished*, and, 2. *of motion depraved*.

Motion is lessened or abolished in the former Diseases, and by those Causes, as in Apoplexies, Lethargies, *Catalepsis*, *Coma*'s and *Carus*.

Here we shall more peculiarly write of the loss or depravation of Motion, the Senses and Understanding remaining: they may be divided into two *Heads*; 1. Resolution of the Muscles or Nerves; 2. Convulsion or Rigor. Physicians have reduced Resolution into Palsy and Trembling, and others add Stupor or Numbness.

A Palsy, said the Antients, is not in the whole body, but in parts subjected to the Brain, sometimes Sense, sometimes Motion, sometimes both perish, *viz.* the Sense of feeling and of acting the parts: the Sense of feeling may perish, Motion remaining in that part, and Motion may perish, feeling remaining; because, said *Galen*, they have two kinds of Sinews, one for motion, one for feeling, and which soever are hurt, the office thereof is hurt; sometimes it is in one half of the body, all the right or left side, and parts thereof; sometimes but in one particular member: the Cause was attributed to a cold distemper from thick and viscid Humours, or from bruising, wounding, scirrh or inflamation of the spinal Marrow; it is a Cronical Disease, not Acute; if the spinal Marrow be cut or luxated, the Disease is uncurable.

Trembling, said they, is a voluntary Motion depraved, the weight of the Member tending downwards, and the faculty of the Muscles lifting it upwards; arising from a cold temper and weaknesse of the Sinews, from drunkenness, use of cold things, that make thick and cold juice.

Now let us examine whether the Antients set down all the Kindes of Numbness and lessened Motion, or whether Nature errs allwayes just

thus,

thus, if ſhe errs in Motion; or whether other ails, and quite other, and more Cauſes than the Antients deſcribed, do not as naturally and more frequently come.

Alexander Trallianus, lib. 1. cap. 16. ſaith, *One had a Palſy or Reſolution from ſadneſs and much ſollicitude and faſting, he taking* Hiera Picra, *was in the whole body immoveable like to dye; he with Moiſteners, Nouriſhers and Baths, was reſtored.*

Gregor. Horſtius Obſ. Med. lib. 1. pag. 24. relates of a Maid fourteen years old, that loved clay, chalk and earth, fell into a Feaver with ſuſpicion of Pox, they then reigning; the Pox come out ſlowly, but a Palſy mixed with Convulſive Motions, ſupervened; the Palſy was but in ſome parts, and the Convulſion followed; ſhe was ſoon cured.

A Woman in the 210. page of his fourth Book, had her Menſtrues ſtopped, Cholical Pains of the neather Parts, deſire of food, but ill concoction, vomiting and *nauſea* ſometimes troubled her; then followed pains in the outward parts, weakneſs of the hands and feet, with dagging pains, ſo that they were almoſt immoveable, all the Functions of her Brain ſtill right and firm.

Tulpius Obſ. Med. lib. 1. cap. 23. ſhewes a relation of trembling of the Thumb after letting of Blood, or of the Hand alwayes in an Iron Smith, *Which ſhould teach Phyſicians*, ſaith he, *to ſearch the peculiarity of mens Tempers.*

The ſame *Nicholaus Tulpius*, cap. 12. of the firſt Book, obſerves Periodick Trembling in *Margaret Brentia* of a flegmatick temper; it held three years, it began in all her Members, but continued only in her Arms and Thighs; a fit laſted almoſt two hours, with hoarſe, and ſuppreſſed ſpeaking: under the Dog Stars ſhe was worſe; the order of her fits did agree with the *Moon*, and riſe of the *Sun*, and were moved by the *Moon* as the Sea, ſometimes oftener, ſometimes ſeldomer; ſometimes greater, ſometimes leſs; but under the Dog Star *Sirius*, ſhe had ſo many fits as there were hours, in winter fewer. She was helped at laſt.

Platerus Obſ. 167. did obſerve trembling of the whole body in ſome, and of divers parts in others, in ſleep preceding death.

He did obſerve a particular benumbedneſs of one Arm, with heavineſs of the Head; and in another the ſame numbneſs of the Arm from binding.

So many men, ſo many rarities, every caſe hath ſomewhat ſingular in it, and Nature is bound to no ſuch method or progreſs, that all diminiſhed, aboliſhed or depraved motion muſt be juſt ſo, and in thoſe Diſeaſes only that Practical Authors have ſet down; for what they ſet down to happen generally, we can rarely find by experience.

Plat.

Plat. Obſ. pag. 96. obſerves another that had hurt and leſſening in feeling, and withal burning and pricking paines in the Extremities, running under the skin, that laſted many years.

He obſerved one from a wound in the *Spina Dorſi*, to have a Palſy of all the nether parts, from the middle downwards. Another after a general Palſy, had a Palſy of the tongue.

Skenk. pag. 85. brings Experience to ſhew that the Tongues of thoſe that have Palſies, have a ſlower motion at New Moons, than at Full Moons; and yet divers Phyſicians will not believe the Stars have any influence upon our Bodies; nor will they ſtudy to know ſo.

Catius writes from *Avicen*, that one could make a Palſy of his whole body when he would.

Another had all parts reſolved but his Face. Another had all his Extremities and lower parts reſolved, but his Hands, from a fall; another only his Thigh, another his Lip.

Benedict. lib. 1. cap. 39. *de morbis curandus*, *Marcus Baſſadonius*, from an acute Feaver and Phrenſy, was weakned in his right Arm, ſo that he loſt all ſenſation, and power of motion therein. And after this manner, to ennumerate no more, runs the common courſe of Nature. And if any Phyſitian will be diligent to write Obſervations of all he ſees, he may ſee the ſame from his own Experience, which the common rational Faculty God hath placed in all Men, bluſheth to deny.

Now let us ſee what is the internal Cauſe of Numbneſs, trembling and deadneſs of Parts, or the whole Body: for we would chiefly inform Phyſicians, ſpecially young Learners, in thoſe things they ſhall ever retain, being multifariouſly built upon the ſure Baſis of Experience; alſo thoſe things that are of greateſt dignity, and which being known, the rational faculty of man leads him to diſcover Appurtenances, and Circumſtances thereto adhering, nor are they ever to be unlearned again, as the Phantaſies and Chimæras of Mens Brains are, nor ſhall the Reader often meet with ſuch in other Books, and therefore have we chiefly written in this manner, and theſe things.

Of Procatarctick, open, or outward Cauſes in the Kinds of Reſolution, we have ſpoken ſomewhat, and much needs not be ſpoken: it ſometimes follows Cholicks, and Cholicks that; an Air men know not how blaſts and withers, ſometimes one part, ſometimes half the Body, and ſometimes all, the Body more or leſs ſuffering impair of motion; and ſo hath lightening done, looſing all the Joynts, and melting the Bones. After that manner did it to a Patient of mine, a Miniſter of *Cambridgſhire*: And after the former, an Air ſuddenly ſurprized a Kinſman; all differ, and

and the outward Cause differs; some tremble from fear, some from vehement cold; some in old age, some afore death. Quick-silver in those that are anointed, gathering together, not well killed, leaps in the Veins; so it doth in hot Liquor, or a Loaf, and so causes a Palsy.

Tho. Barth. Cent. 1. Hist. 93. A Convulsion and Palsy dissolved a Feaver.

Fernelius observed that a Feaver turned into a Palsy, he thought the Choler ran into the spinal Marrow.

We might infinitely insist on these, but by a penny we may guess how a shilling is coined.

Johannes Bauhinus Obs. Med. relates a melancholy young man had a Palsy of the left, and Convulsions on the right side, had fits often, sometimes resembling the Falling-Sickness, with a great Feaver, the Veins of the thin Meninx on the right side, did swell, *aperto cadavere*, with much black blood, and hardened, and nigh was a collection of apostemated matter in the Brain, black in colour.

Brassavolus Comment. *ad Aphor.* 9. lib. 7. *Hippocr.* saith, *One was numbed, and insensibly in his whole body, and died, bleeding much from nose, and no Medicines learned Physitians used, helped him.*

Benedictus, lib. 1. cap. 33. *curand. morb.* saith, *One by a staff did receive a blow on the Shoulder, the Fingers of that hand were resolved or benumed, nothing helped until he was plaistered in the Neck.* This shews the Place, the former the Cause.

Platerus, pag. 136. observed the giving of *Opium* in a Clyster, caused a Resolution of the Tongue, hindering speech, and the party stammered.

Another he relates there, paralitick in both Sides, strook in the Neck with a stick, losing both speaking and hearing, but he eat and slept; but lived so a year or two, and died.

Two others from blowes on their Heads, could not speak; one had a loss of going, the other Convulsions of his Eyes; one saw things double, the other died. Blowes or cuts of the Back-Marrow also hath caused the like, though not so frequently; for many times nothing is to be seen in the Brain, the Sinews, and only some pairs being particularly resolved.

But secondly, We will shew somewhat of Convulsions, contrary motions to Resolution and Numbness, and the Kindes of Epilepsies joyned with the Kindes of Convulsions; there cannot a competent difference be gathered: for where we shall see these things clear and fully, and distinct, as Authors have deciphered in Practices, we shall ten

times

times see diversity and different cases; yet Epilepticks hold a manner as conformable one to another, as almost any Disease: in the *Genera* or kindes, we shall also shew diverse degrees, and divers moving and outward causes of convulsive motions.

When I was a Youth, I took white Hellibore for my Quartain Ague, and I had a Convulsion of my Gullet; so that it seemed to cleave together to my apprehension, and to rise as if somewhat was in my throat.

We read of *Sardis* or *Apium risus*, an Herb that brings convulsions of the Face, Eyes and Cheeks, and men dye as if it were laughing, therefore that is called *Risus Sardonius*.

Toadstools, or *Fungi arborei*, bring convulsives, and strangling Symptoms to some. *Forrest*, Obs. 116. lib. 10. observed a Woman that had her Eyes pulled up, her mouth distorted, her Cheeks drawn aside, her tongue immoveable to speak, vehement contractions of her hands and feet, but without stiffness, from Toadstools.

Quicksilver in its fumes and evaporations, received into the Brain, is very bad; the same *Forestus*, besides others, relates thereof: A Gilder therefrom could not sleep or rest, but turned him this way and that, did tremble in all his whole *Body*, his Face grew pale, and for two months was grievously held; but he used much *Quicksilver*, for that Goldsmiths, Peuterers, and Gilders must use.

Fernelius relates of a Painter that, unadvised, took Vermilion; he fell into Palsies and Convulsions; at first he perceived all his parts more torpid and immoveable, then they began to be contracted, and to be drawn cold, and fixed, and rigid, his going was taken away, his Arms and hands were most free of pain, but about his Stomach, Guts, and Hypoconders, were most intolerable pains, which the crushing of his Belly gave some mittigation to; he had Intervals and Fits, and sometimes the matter did work most in one part, then in another, and in another manner: He was after a fortnight restored.

Jo. Johnstonus in *Thaumatographia*, a man exceedingly deserving in Physick, writes from *Mathiolus*, that *Napellus*, a Plant, was given to a Thief; he said it tasted like Pepper; he first felt a Palsie and stiffness in his left Arm and Leg; then it seized upon his right, leaving the former; then he was cold, and had Convulsions of his Eyes and Mouth; he vomited like Leeks, and thought he had a Ball at his Navil; he was sometimes rational, and again doted; blinde, and saw again thrice; and wept, and was cheared; he thought he must instantly dye, and presently the poyson leaves and intermits; he thrice was blinde, and saw again, and thrice in an Agony of Death; his Tongue of all his parts

harmless; he had huge beating of his Temples, and after a long conflict Nature overcame, and he recovered.

I could produce many more such relations of the nature of Plants and Minerals, and Creatures, to raise Convulsions, and the varieties of vitiated motion, as also all other ails man is subject to, but these may suffice here. We have shewed in our Book called *Physiology*, *Jatrosophy* and *Pneumatography*, how man is taken from, and made of the Earth, and how most of those Principles are found in his Body; and therefore is it that one Plant sympathizes with him, and another antipathizes; one sympathizes with such a part of his body, and not another, because in that part is a quality of Homogeneity to the quality of the Plant; so some Medicines spoil one part and not another, because in that part peculiarly is a matter of an antipathetick spirit to the spirit of the Plant, and so they fight: Were there nothing in the body of man of contrary quality to the blood, and spirits, and natural Juyces, there would be no Diseases; for Friends and *Consimilars* do not fight; that's the reason that a poyson in one man works thus, in another so, because the constitution and quality of the humours are not the same; and as Plants do operate, or Minerals, or Animals on the Body of man variously, according to the various nature of them, and the variety of the subject, so do humours: for what qualities are in Plants or Minerals heterogenious to the quality of our spirits that constitutes our vitality, sense, and motion, such may also be in the humours, and the humours of themselves inimically qualified by the air, aliment, or otherwise, may raise the same, and such diversity of Convulsions, or other Ails whatsoever, as Plants and Minerals, and Animals do.

There is a strange kinde of depraved motion, called *Viti saltus*, of constant leaping and dancing, in some with contractions, in others with Delirium: Some superstitiously believed that praying to St. *Vitus* would help them.

Tulp. Obs. 14. lib. 1. observed a Maid fifteen year old to have Convulsions or drawing up of her Nerves, always sitting, but when she stood or walked, she had none: and *Obs.* 15. he observed a contraction of of the Nerves periodically, or by fits; it arose first from *Euphorbium* taken, the which an inordinate horror did follow, and then *Spasms*, the fits were very bad, and shook all his Body, and his minde and speech was took way. And *Obs.* 17. a *Campensis* woman had a peculiar depraved motion; she strook her Knee first with one hand, then the other, long together very violently, nor could she be disswaded therefrom; imitating with distinction of blows Black-Smiths beating upon the Anvil; the Houshold could not help her, but laid a Cushion upon her knees, so that her continued and hard striking hurt her the less. In

In others is a ſtriking Knee againſt Knee conſtantly and hard, from a depraved motion in the Nerves, occaſioned by a ſecret qualification of the humours and Aſtral Influence.

Any matter, as it is a matter, is dead, but the Spirit in it is active and communicable; and every Spirit, according to the quality GOD gave it, different from others, acts and officiates: Into all pure terrene Bodies, GOD did at firſt according to his good pleaſure, implant a Spirit of a peculiar Quality; he could have made Sulphur purging, and Scammony binding; he could have made Rhubarb to have onely a propriety for the Head, and Sage, Roſemary and Betony to reſpect peculiarly the Liver; for the Bodies are nothing but the Spirits they contain, and the peculiar qualities of theſe Spirits: ſo in mans Body, the humours, to look and conſiſtence, ſmell and taſte, may be the ſame, and yet have many and various qualities,

Betwixt common Falling-ſickneſs and Convulſions and fits of the Mother, many times is little difference; but what variety is there hereof? ſuch an one is ſo handled, it is hard to ſay, whether they be Uterine Convulſions, or a Convulſive Hyſterick Paſſion; in all theſe ſome fall, in all theſe ſome do not fall; in all theſe ſome feel a riſing up of ſomewhat within them, and in all theſe in others there is no ſuch apprehenſion: In Vertigo's they fall, turn round, and there is ſuch variety, and Nature is not bound to a Road or Order; that many perſons it is hard to ſay whether they have a Vertigo, Epilepſie, Convulſion, or Hyſterick Paſſion, or Swoonding: Some do affirm that men have Hyſterical fits, ſo like to women; and others ſay the Lungs are the cauſe thereof: ſome foam at mouth, and ſnort; ſome fore-ſee their fit, and ſit down, and ſo prevent their falling: In Epilepſies ſome turn round as in a Vertigo, and then fall, and then have heavings of their Breſt, as in Hyſtericks, and then have Convulſions, and then have foamings of the mouth, as in Madneſs or Drunkenneſs, and then ſnort as in Apoplexies, and then ſtare and talk ſtrangely, as in Phrenſies, and then forget all for a while, as in Lethargies; and what diſeaſe ſhall we call all theſe Symptoms? ſome Hyſtericks do fall, they gape, and ſtretch, and ſeem choaked, then have faſt contractions and convulſions, then perhaps lie ſtiff, and inflexible, and ſenſeleſs divers days, as in the moſt exquiſite Apoplexy, pinched not feeling.

Cornax. Encherid. Med. obſerved one ſtiff all over, his skin hardened like Leather, his skin ſeemed as if it was ſtuffed, and ſtiff like the bark of a Tree; his Gullet was reſolved, but Brain, Stomach, Anus, and Urinary paſſage well; he was ſtiff in all outward parts, and backbone could not be bent, nor his Joynts.

Solenander observed one with pains and contractions of her Arms, Shoulders, and Knees; see those distant parts should be affected together.

Marcellus Donatus Hist. Med. Mirab. observed one that the great Toe of her Foot must always be moved, even in sleep, upwards and downwards.

Salius Annotat. ad Cap. 13. *Pract. Altomar.* observed in one Member one while a Palsy, another while a Convulsion raged.

Cardanus observed one after a Feaver and Convulsions, to have panting and distension, Legs immoveable, and the *Body* leaping and tossing.

Jacchinus Com. ad cap. 13. *lib.* 9. *Rhasis* observed the Muscles and Tendons stiff, and stretched, drawing as it were part from part, to dissolve Unity.

Fernel. lib. 5. *cap.* 3. *Pathol.* observed a flatulent Convulsion, different from all these, that did twice or thrice a day afflict, strong contractions and coldness.

Heurnius de Morbis Cap. observed one that had his Intestines, Abdomen, Testes and Spermatick Vessels drawn up; another was spasmatical in the *Anus:* Divers observed the eating of Quails brought the falling Sickness and Convulsions.

Concerning the inward and obscure causes of Convulsions and Epilepsies, we will shew somewhat; the outward, apparent, movent, and procatarctick Causes, appear in Practices of Physick, though defectively, and some false.

Neretus Nerutius a Florentine Physician, opened one that had an Headach, then a Rheumatick Distillation, a Convulsion of the Neck, and Posteriors; dying, three spoonfuls of water was found to be gathered betwixt the hard Meninx, and the hinder seat of the Cerebel.

We shall think it sufficient to translate *Thomas Bartholin*, who to save others the pains of disquisition, hath collected many Anatomies and Dissections made by other men, *Cent.* 2. *Hist.* 92.

A Falling-sickness by consent of the lower parts rarely leaves any footsteps of it to be seen in the *Brain* after Death; for vapours are dissipated with our Life: but if the *Brain* hath in it self contracted any fault, it is easily seen in the Dead. *Bontius* Obs. 1. *med. ind.* in the *Brain* of a Souldier that had the Falling-sickness, found the Ventricles filled with a tough matter, and glutinous, of a clay colour, like yolks of Eggs, but stinking. *Smetius* in *lib.* 10. *Miscel.* found an abscess of white *pus*. *Ballonius, lib.* 1. *Ephem.* found small and thin *Bodies* like hairs

hairs in the Ventricles, to be the cause: That thin and limpid Water was the cause, both *Volcherus, Coiter, in Obs. Hildan. in Obs. Hevartus in Annot. ad lib.* 2. *Consil. Ballon. River. Cent.* 1. *Obs.* 37. observed by dissections: That *Pus* in the menings of the Brain was the cause, *Fernelius, lib.* 2. *abdit Caus. l.* 15. *Salmuth Cent.* 1. *Obs.* 17. found: That it was caused by a Corruption or Sphacelus of the Brain, *Glandorpius, Spec. chir. Obs.* 6. did find. Sometimes the Ventricles of the Brain are so fallen down in Epilepticks, that there is not an easie and free passage for the Spirits; even as *Adrianus Falcoburgius* an Anatomist did observe, in opening publickly a Boy of sixteen years old, that died in the very fit: there was no other visible cause of Death, or of the Falling-sickness, than that the Ventricles of the Brain were very much compressed, and falling one upon another, without any manifest cavity; but in the top of the Brain, nigh the Cranium or Skul, he found hardened blood; and this my Brother *Erasmus Bartholinus* saw.

Also *Cent.* 3. *Histor* 80. relates of a Maiden, well-fleshed, and of a florid Complexion, took with a Flux of the Belly, hardness in the right Hypochonder, heat of the whole, thirst, watchings, pains of the Head, white Excrements; an Epilepsy supervened, and she quickly died; opened, the whole Region of the Back, from the nape of the Neck, to the last Vertebra of the Spina, was black; the Stomach in the left side black, as if putrified and filled with a green humour; Liver scirrhous, and weighed ten ounces; Gall large and filled with Choler; but the Brain weighed five pound, filled with Water, and with Bladders full of Water.

It were an excellent thing, if all Symptoms differing, were compared to each differing cause, and so to find out what is the peculiarity of the cause, that doth cause that diversity in the condition of two sick Parties, seemingly by the greater and most permanent Symptoms, to have one and the same Disease; yet where the parts are alike affected, or humours alike corrupted, the constitution will raise diversity.

Concerning the cure of all these Diseases specified, we will give these general Rules and Directions; for indeed in each of those Diseases named, *Carus, Coma, Apoplexia, Subeth, Catalepsis, Memoria, Læsa, Lethargos, Mania, Melancholia,* and *Phrenitis, Paralysis, Stupor, Tremor, Convulsio, Epilepsia,* &c. There is no Method general; for sometimes contrary causes produce the like seeming effects, and one and the self same cause seemingly, though of a diverse quality, works various events; and we have sufficiently expressed by the causes, the diversity of cure in every one of these Diseases, for that is the best insight

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we can give to this credulous Age, and addicted to fond opinion, to ſhew the diverſity of Cauſes, which according to the Vulgar Proverb, *Once known, the Diſeaſe is half cured:* And according to Phyloſophy, *Tolle Cauſam & ceſſabit Effectus*, Take away the Cauſe, and the Effect ceaſeth.

APHORISMS.

I. In every Diſeaſe, as the Symptoms vary, ſo the Cauſe; and as the Cauſe varies, ſo in every Diſeaſe our Method muſt vary; for in any ſickneſs there be ſcarce two hold alike in all things.

II. The Conſtitution eſpecially, but alſo the Age, Cuſtoms and times of the year are to be weighed in the cure of every Perſon, ſo that the method formerly delivered by *Sylvius*, *Rondeletius*, *Riverius*, *Heurnius*, &c. is not ſufficient to learn any to practiſe well and faithfully, unleſs they have diſtinguiſhing knowledge of their own; in ſome, one ounce of the Emetick infuſion will work 20 times, in another ten, in another ſcarce once, in anothor it works onely downwards; in one, one ſcruple of Jallap is a ſufficient doſe, in another of the ſame age, Sex and ſtrength, one drachm will hardly work, and ſo in the ſame manner for all other Medicines; that that excites one Lethargick will not move another; and that that reſtores Palſies in one, moves no ſenſe of feeling in another, for the ſenſe of feeling naturally is not alike in all.

III. Obſerve the Time of the Stars; for if given when Nature doth not co-operate, we do nothing; if Nature draws one way, and our Medicines pull the other, a confuſion is made.

IV. Obſerve what contradictions there be in all Diſtempers; take away the greateſt of two evils firſt, and that that will be longeſt ere it kill, may be ſuffered longeſt ere cured: Alſo obſerve in curing one infirmity, we do not aggravate or make another; and alſo obſerve what infirmities the ſick uſually was prompt to, and judge that that was uſual to him in health, is the leſs dangerous in ſickneſs, yet not without ſome exceptions; alſo obſerve which way the ſick uſed to have his blood purged of Heterogenious matter.

V. Phyſicians are Natures Servants, and therefore muſt obſerve her Dictates in any of theſe Diſeaſes; we may Purge, or let Blood, or Sweat, or move by Urine, or Salivate, or Synapiſate, or uſe Leeches as we ſee blood abound, and as we finde Nature oppreſſed, or beginning an Excretion ſuch a way, or of ſuch a matter, and in ſuch a place. For Example, If any in a Stupid and ſottiſh Diſeaſe bleeds much at Noſe, hath the Hæmorrhoids or courſes that uſed to flow, ſtopped, hath heat of the Body, beating of the Pulſes, ſwelled Veins, though it is contrary

ry to Physicians Directions in stupid Diseases to Bleed; yet it is convenient here in these cases to let blood, and chiefly in the Arteries; or if Arteriotomy may not be allowed, or cannot be celebrated, a Vein of the Forehead, Temples, or behind the Ears, or Jugulars, are to be opened, for they draw immediately from the part; and experience will witness for it, against those of the Circulation, that in all cases will bleed in the Arm, because of the community of Vessels: Furthermore, if in Falling-sickness, Convulsions, Distraction, Light-headedness, and Melancholy or the like; if any thing break forth by the Ears, or Nostrils, or any other way; we are to judge the Morbifick matter like to it, and we are to draw it forth by those parts Nature hath begun and shewed us the way.

VI. We must endeavour, if we perceive it is a Matter or Humour that doth cause the Disease, to draw it outwardly, and from the more Noble to the less Noble Parts; Also we must observe the Emunctories of Nature, in most Diseases of the Head, shaving of the whole Head, and applying blistering Epispasticals were good, particularly behind the Ears, and upon the Sutures; vehement purging will do nothing in a confirmed Distemper, and where Humours are setled and coagulated, and the Brain corrupted.

VII. This alone, what ever Practical Authors have writ, is convenient to all persons in a sleepy Disease, and to all persons in a raging Disease, and to all persons in a depravation, or abolition of feeling and motion; to give Specificks, to oppose the quality of the Humour, that is Narcotical, or Maniacal, or Spasmastical, or Paralytical; in all those fits of falling, as Vertiginous, Hysterical, Epileptical, Cataleptical, Convulsive and Syncopical, Pæony, Castorium or its Spirit, Succinum or Oil of Amber, Elks Claw, *&c.* are convenient, because in these is an occult quality, opposite to that occult quality in the Humour that causeth the falling: in all sleepy sicknesses, Rosemary, Betony, Castorium, Juniper Berries, Sage, Marjorum, Lavender, Lillies of the Valley, Tile-Tree, Chamepitis, Assafœtida, and Phu Silvestre, are Specifical, because these in all Causes, and in all Humours, endued with a Narcotick Quality, whereby they work and change our Bodies, do by an opposite quality in them oppose and overpower the Narcotical qualified Spirit of those Humours.

In an agil, and hot, and spirituous qualification of Humours, which doth produce raging, madness, and fury, and dotage, and is of high Heterogeneity to the Quality of our Spirits; and therefore several Poysons will cause Deliriums and Madness, Rosemary, Fumitory, Betony, Cowslips, Epithimum, *Lapis Lazuli*, are Specifical against Dotage,

tage, and loss of Ratiocination; but to stop the furious vapours of hot Blood, and the fermenting in hot and acrimonious Humours, and to obtund their Acrimony, and stop their Motion, Opium, Laudanum, Poppies, Nightshade, Lettice, Violets, Mandrakes, *H*enbane, Stramonium & *H*ousleeks, have an Antipathetick Quality; for these cause rest, and are ναρκωτικα, of the same Nature and Quality that the humours are of, that cause *Coma, Carus*, and *Lethargy*; for man being deduced from the Earth, hath its qualities (I think all) naturally, or by custom, or by corruption in his Blood and humours, that are to be found in Minerals, Plants, or other Animals: in some persons Opium will not make sleepy; in some Tobacco will not cause Vomit, eaten; in some Spiders will distend and swell them no more then their ordinary nourishment; some eat Arsenick and Hemlock harmlesly. The only reason of these things is this, By custom (or otherwise by a peculiar Temper) such things eaten, turn the Blood and Juyces into their Nature and Quality, and so being Homogenious do not fight, and that is the reason of Appetites; one loves one thing, another another, because of a Juyce of such a quality in his Stomach, that sympathizes and antipathizes with such nourishment.

Let the Palsy, Convulsion and Stupor, or trembling Motions come from what cause they will, hurting the Sinews, Earth-worms, Rhue, Castorium, Sage, Rosemary, Betony, Chamepitis, Succinum, or the Oyls of these outwardly help; why? because in all, the Sinews are hurt; now these assist and strengthen the Sinews by a peculiar quality, implanted originally by God at their first making, according to his good pleasure; and why Rhue should have a quality to help the Sinews, and Henbane to hurt them, we can give no account: It pleased GOD in such a Plant to put a Caustick Spirit, in such a Narcotick qualitied Spirit; and in such an one a quality to respect the Brain, in another to respect the Liver.

VIII. If two or more parts are corrupted, inflamed, obstructed, *&c.* we must chiefly in cure, respect that that was first, for perhaps that caused the other; a great deal of Water, or Ichor, or Sanies may be heaped up in such a part, though sent from another; as in Dropsies, all the Bowels are oft found corrupted and rotted, and yet all were not the cause, but that or they that gave occasion to the water to encrease, which corrupted all: so if much Water, or Blood, or Choler be heaped up in the Head, we must respect the part sending, as well as the part receiving; perhaps the Uriters do not carry so much Urine as was wont; perhaps the Gall doth not separate the Choler, it used to do, and eject it; perhaps the Blood is not let out or excerned, or sweat out or separated, or purified as it ought or used to be. More-

Moreover obſerve in all Spaſms and Reſolutions, to obſerve the head of the Nerves, and to anoint the nape of the Neck or Back-bone, whence the affected Nerves do proceed, where ere they be.

IX. A great help to the curing all Diſeaſes, is in Dyet; if any know what cauſed the Diſeaſe, the beſt way is to abſtain from the cauſe, and to obſerve their own Conſtitution, what hurts or helps them; for one mans meat is anothers Poyſon: the outward often ſtirs up the inward, which without the motive cauſe would lie ſtill oftentimes.

X. As we ſaid before of Specificals, ſo of Alterers; we muſt oppoſe cold Medicines to an hot Diſeaſe or Conſtitution; hot Medicines to a cold Diſtemper; moiſtning in a dry Diſtemper and Conſtitution; and drying muſt be oppoſed to too great moiſture: but concerning drying Medicaments, we muſt not imagine that *Guaiacum*, Sarſaperilla, China, Saſſafras, *&c.* drie, for nothing dries any other way, then conſequentially, expelling or abſorbing the moiſture; for there is nothing waſts, but all changes; Air is concocted into Water, and Water is rarified into Air, and ſo they are in perpetual change; for if Water by *Guaiacum*, Saſſafras, China, *&c.* was annihilated, then there would be leſs Water, and leſs in the world, and in a Million of years the Sea might be dryed up: I confeſs Litharge will drie much, becauſe it doth ſuck up moiſture into its own body; and ſo do Mucilages of Gum-Arabick, ſpecially Gum-Tragacanth, and Spunges, but they muſt be either Sweaters that are drying, or Diureticks; ſweating ſpends in Vapour and Exhalation, *per habitum Corporis*, διυρητικα or Urine-purgers ſend it out by the ordained motions of the Parts, or Natures inſtituted Channels in its whole Subſtance and Body; and thoſe that do not ſpend moiſture by expelling it by ſweat through the Skin, or by the Inſtituted motions of Nature by the Kidneys and Bladder, do not dry.

A TRACTATE OF THE DISEASES OF THE LUNGS.

IT hath been thought, that a Cough, Aſthma, Pleuriſie, Peripneumonia, Empyema, Hæmoptoe, and Phthiſis were all the Diſeaſes of the Lungs, and that the Lungs had no more, nor no other, according to an ordinary Method in Nature: A Cough is but a Symptome, and may be in all Diſeaſes of the Lungs, and I know not why it ſhould be called a Diſeaſe, for in a Peripneumonia, or inflamation of the Lungs, the cauſe gives the denomination, for in that may be a Cough; ſo Hæmoptoe alſo is a Symptom, and may happen in many Diſtempers, and from divers Cauſes.

Nor have theſe Diſeaſes mentioned juſt ſuch cauſes and no more, or no other then what practical Authors writ.

I ſhall ſave my ſelf the pains to write the Diagnoſtick and Prognoſtick Signs; as alſo the Cauſes and Method of curing Diſeaſes deſcribed

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in Practices of Physick, they may be compared with what we draw from Observations, nigh as well as if they were here writ together or premised.

The Lungs are the Bellows or Fan of the Heart, the fire of our Bodies, which they blow up, and keep from dying, falling round about the Heart, filled with Wind, which they draw in and let out, as our artificial Bellows do; and as soon as these Natural Bellows cease drawing and letting out of Air; the fire of our Bodies wanting fomenting and stirring up, dies, and we grow cold and pale.

The Lungs have also another Office, to receive Flegm, and cough it forth, and wheresoever the Lungs burdened cannot cough, we are apt to be choaked.

These are the two Natural Offices of the Lungs; and we would give insight to the Reader how many wayes, and how diversly these may be diminished, vitiated or abolished; for properly and plainly, the Antients should have described these two, diminished, vitiated or abolished, and have brought all the several causes, and the signs of such particular causes, being found by Dissection; and the degrees of each kind, and the variety of Natures Order and Progress, and how the Lungs may be affected from other parts by community of Vessels, or super-incumbency, or affinity of Nature; and Philosophically they should have described the peculiarity of the nature of the Lungs, different from other parts, that made them have Diseases different from other parts, they being of a more flegmatick, airy and spongy Substance and Quality.

I have known many different kinds, and differing degrees in all those kinds of short breathing, and different causes of those different kinds, *viz.* outward and precedent causes; for I never saw a man opened that died of any Disease; and sometimes large eating, the *Diaphragma* being crushed up, and capacity of the *Thorax* streightned, hath caused a *Disnæa*; sometimes Wind which hath been eased, as the former, when the cause removed; sometimes swift motion, specially in Green-sicknesses, for with motion they are almost out of breath; in obstructions, as in the Jaundice and *Cachexia*, they are very short winded, because cold clammy humours do sometimes abound, and the Thoracical Muscles move heavily, and the parts are crushed up by windiness distending, which in Dropsies is occasioned by Water; so in Apoplexies breathing is short, or where breathing is not difficult and very short, I suppose it improper to call that sleepy stupid sickness an Apoplexy.

Paulus Renealmus, *Obs*. 91. Observed an Old woman that eat much Fruit, she had a Catarrh, she was cured with a Phlegmagoge and Sto-

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machical pouder, when an Asthma supervened; he accounted it Wind in the Stomach, crushing up the Midriff, and tough Flegm sticking to the sides of the *Aspera Arteria*.

And *Obs.* 176. a Maid was exceedingly troubled with short breathing, and so against Food, that she almost pined away for want of appetite to eate; He cured this, and two more (*Obs.* 144. and *Obser.* 145.) with Stomachical, Chymical purging Powders once or twice given; so that he adjuged these Asthma's caused from distention and Wind of the the Stomach, thrusting up the Lungs, and from Flegmaticknes of the Stomach or Midriff.

Another ate Fruit, and was so inflated at Stomach, that he breathed difficultly, but he (in his *Obs.* 144.) had a dry Cough with his hard breathing; signs of Choler, Thirst, bitterness of his Mouth, and pain of his Head.

Felix Platerus in *Respirat. d fectu. Obs.* 1. One had a Cough a long while, specially he coughed on Mornings, and in the Evening; he did spit forth raw Matter, often Sneez; he had falling down of Rheum by his Nose sometime, and was short winded if he went up an Hill.

And (*page* 170.) one had short breathing, and felt, like a girdle about him, pain on the Region of the Stomach, and a Feaver.

Another had a sudden short breathing, with a Cough and spitting forth of Matter.

Another had a Periodick short breathing from defluxions.

Another had a great shortness of breath, like to suffocate him, with a Cough, and a falling down of Rheum, but was cured.

Skenk. de dyspnœa. Obs. 1. Relates, one had difficult breathing, if he did but walk once about his Parlour; most have when they lie down; standing upright commonly they breath best: Even as *Dodonæus Obs. Medic. cap.* 20. Observed a Merchant not cured of short breathing by bleeding or other Medicines, and that for diverse years he had never lyen down, but sat and slept, else he would have been suffocated; and at last a Gout and pain of his Kindneys troubled him, and his Asthma that could not be cured by Art, was derived by Nature to some other parts.

Nicholas, Ser. 4. *Tract.* 2. *cap.* 25. An *Asthma* or difficult breathing did oppress one once a week, commonly on Fridays.

Another, in *Horst. Epist. Med.* preparing a Lee to wash Clothes, as the Lee boiled, hung her head over it, and the steems came into her mouth, and she had such a difficult breathing presently thereupon, which encreased and continued seven dayes, she thought she should be suffocated; and did die.

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These are only to shew the variety of Symptoms, and difference in one Disease amongst all persons; also to shew how one and the self same effect, may arise from sundry causes, and one and the self same thing produce divers effects in two persons: Also that a Catarrh, Cough, *Hydrops Pectoris*, Corruption or Apostemation of Blood, *Empyema*, *Peripneumonia*, *Pleuritis*, *Hydrops*, Apoplexies, Inflatious and their likes, may in some cause difficult breathing, in others not; may in some cause a Cough, in others not; may in some cause a pain of the brest, in others not; in some these, one or more; and sometimes one, sometimes another; and sometimes three or four may follow upon short breathing together; sometimes separate, or one after another; and sometimes one of them, sometimes another; and sometimes two or three may concomitate an Asthma or Cough, or be complicated together: But we cannot write all the particular Observations to prove all these, but they shall see such and much more variety in the Lungs, and their sicknesses, that do read divers Physicians Observations thereof, which are not altogether singular cases, but the common and ordinary Method of Nature also, so far as she doth observe any Type or Order.

By the divers kindes and degrees of short breathing, and the variety of outward and exciting Causes, & concomitant Sicknesses, already shewn, may be guessed how Coughs, spitting of Blood, of Matter, Inflamation of the Lungs, Pleurisies, *&c.* do vary in kinde and degree; and are sometimes simple, as a Disease; or joyned, as a Disease to another Disease; or happening as a Symptom in other Ails, or supervening: we shall quote many Histories and Observations of those that have been opened, and withal shew the various handling of these persons: some were alike, where the Cause seemed disalike; and some were disagreeing in Diseases, Symptoms, and greatness thereof most, where by the Cause one would think they might be most like. But the want of having many Histories of all things, and seeing all the Varieties of Nature, and the want of distinguishing betwixt likes, hath hugely spoiled true Learning, or the Learning of Truth.

We shall make thirteen or fourteen Distinctions of the Causes of Sicknesses from the Lungs, which may be reckoned as so many Diseases, and such and such are their Symptoms.

I. Abscesses are in the Lungs, as in other parts, and vary; of each kinde are various kindes, and of each of them several degrees: *Columbus, lib.* 15. found not onely *Steatomatous Abscessus*, but Bones and large, in the Lungs of *Franciscus Capellus*.

Holler. de morb. intern. cap. 23. *lib.* 2. opened a Monk, of whom he did satisfie himself touching the cause of an Asthma that suddenly killed him, finding an Apostem in the *Vena Arteriosa*, and *sine pari*, the Lungs safe.

Tulp. lib. 2. *cap.* 6. *Obs.* One was let blood in a Pleurisie, but too late, it neither eased the cough, nor pain; at last much purulency by suppuration brake forth under the Arm-holes, and after a larger abscess arose in the Navil, or nigh thereto, and the purulency ran forth, and the Sick presently recovered.

Pet. Pawus Obs. Anat. 9. opened a young man that was so wasted he had scarce any flesh, both sides of the Lungs were bound to the Sides or Ribs; there were divers purulent abscesses in the Lungs, and Flegm in divers parts of the Lungs was discerned to concrete, and in some places plain stones, for hardness, were found; abundance of Water, though he was so dried, was found in the *Pericardium*; he had fault also in his spinal Marrow, and the *Vena Cava* rose from the Liver in him in that place the *Porta* useth to rise; but whether these did contribute to his Tabes, or onely the Lungs, is to be questioned. Also *Obs.* 22. he found an abscess of the Lungs in a Woman, the Lungs were tied with innumerable ligaments in various places, to the *Pleura*, also to the *Pericardium* and Midriff; the Liver herewith was pale, as void of Blood, but not scirrhous; the Lungs under the left Clavicle in the left part, had a great abscess, in it four pound of Sanies was; and besides this, thirty or forty small abscesses of thick purulency and Scirrhs in other places.

And *Obs. Anatom.* 25. A Woman died of an *Atrophia*, a wasting different from a Phthisick, the whole Lungs were purulent, any where white *Pus* did flow out; she had scarce any flesh left, and it was hereditary to her.

Tho. Bartholinus, Cent. 2. *Obs.* 19. opened one that died of a slow or lingring Feaver; so wasted, that not onely Fat but all Flesh seemed consumed; all parts were corrupted, the *Omentum* gangrened and almost wasted, the right Kidney putrified, the Liver, great, hard, and full of Tubercles, Spleen onely discoloured, as the Intestines were, the Mesentery was wholly consumed, Stomach and Bladder good, the Heart small and dried, but the Lungs (which is the business in hand) were purulent, full of knots, out of which white matter did flow; but the lower part of the Lungs were drie and hard, and a pretty deal of water gathered in the Cavity.

We shall in these give the Reader as much satisfaction, if he will minde, as if we should write a particular Treaise of the promiscuous

affects

affects of all the Bowels together: The Reader may easily see the Method and Current of Nature, that one part consents with another, and frequently in those that dye, all or most of the Bowels are corrupted, and for the most part in different manners and degrees; nor are the parts so affected by Vessels running from one to another palpably always, but they do transude and transmit both vapours and matter thorow their *Parenchyma*, or Body; *in vivo omnia sunt pervia*: The inward parts have pores, and do lie one upon another, and so affect one another.

And as the Bowels are by Dissection found alike to be affected, and all to vary in this Affection or Disease, so the outward Symptoms vary; and there are in the current of some Sickness nine or ten Diseases, which sometimes are looked upon as Symptoms. It is clear Physicians have writ very defectively; but *Truth* and *Experience* are the sure Witnesses of Nature; they shall never be controled: Nor shall I therefore ever be controled, though the Envyers of Truth speak and write against me.

Laz. River. Cent. 1. *Obs.* 60. Opened one of spitting of Blood, a Cough, Feaver, short-windedness, pains of the Shoulder-blades, beating of the Heart, and in the right Hypochonder, deceased; the *Mediastinum* was full of wheyish Blood, it crushed together the Lungs and rough Artery, and caused the Asthma; the Lungs every where had a purulent and stinking matter, the left Testicle spongy, black, and gangrened, the Heart not hurt: *Riverius* supposed the affected Testicle did hurt the Heart; and what consent is there of these parts? and what community of Vessels have these more than other parts?

II. and III. We shall shew that Bones and Stones are found in the Lungs, and what Diseases or Symptoms they produce, how they vary, and with what they are complicated.

Columbus, lib. 15. found great Bones there.

Of Stones. We have already related them among other Ails of the Lungs; they do cause Coughs, spitting of Blood, Asthma's, Phthisicks, *Atrophia*, &c. or at the least, they are found in such persons opened.

Alexand. Trallianus, lib. 5. *cap.* 4. One spat forth a Stone smooth and well formed, no congealed matter.

Paul. Ægineta, lib. 3. *cap.* 31. saw one with a grievous Cough, that raised much blood, and therewith stones, flinty; he dyed tabid.

Beniven. cap. 24. *de abditis*: One had a grievous side-pain, and drie

Cough,

Cough, he voided from his breſt a ſtone as big as a Cheſs-Nut, and was eaſed quite.

Gerardus Bergenſis ſaw ſome in Coughs caſt forth many ſtones together.

Cornel. Gumma lib. 1. *cap.* 6. ſaw many little white exceeding hard ſtones coughed up from the Lungs; to omit the obſervations of *Kentmannus*, *Wierus*, *Ferrandus*, *Cardanus*, *Fernelius*, *Jacotius*, *Sebaſtianus*, *Platerus*, *Gabelchover*, *Oetheus*, &c. enow to teſtifie the truth, that ſtones bigger or leſs, more or fewer, rounder or flatter, are the cauſe, and frequent cauſe of the aforeſaid ails and ſickneſſes; theſe ſaw them coughed forth.

We ſhall ſhew ſome Examples thereof by Diſſection too, ſo that divers that have ſuch ſtones in their Lungs, or Pipes, or in all other parts, there may be no appearance.

Petrus Spenrerius, an Italian Phyſician, in an Epiſtle of his ſignifies that a Roman Woman thirty five year old, for many years was troubled with inappetence, and a dry Cough, and Aſthma, ſhe had advice of divers Phyſicians in vain; opened, her Stomach was found full of hardened Fibra's, and black; three Lobes, of the four the Lungs have, were ſtony, or hardened like to ſtone; the Milt did not exceed a Pullets Egg in bigneſs.

Platerus, Obſ. de reſpiratione defectu. pag. 180. found ſtones in four Aſthmatical and ſhort-winded perſons, in one he found ſtones in the middle of the interſepient Membranes in the Breſt.

Petrus Paw. in his ninth Diſſection, in one that died of a Conſumption, found Apoſtemations, Tubercles full of *Pus*, many in the Lungs, and in ſome parts abſolutely petrified; he was waſted and dried exceedingly, yet good ſtore of Water was found in the *Pericardium*. We could bring many more Examples, but theſe may ſuffice.

IV. *Animalia*, Worms, or various kindes of living Creatures are the Cauſe of many Sickneſſes and Affects, not onely peculiar to other parts, but coincident to the Lungs alſo, and each part Extrinſick as well as Intrinſick, chiefly a pertinacious Cough is ſtirred up by Worms; ſometimes they are joyned with ſtones, and there is ſhort breathing, and pains of the Clavicles; they are ſometimes like Worms in Wood, Maggots, Flies, and ſometimes like Pine-Kernels; more have been caſt up by Cough, in flegmatick matter, then have been found in the Diſſected: We ſhall not ſtay the Reader in the particular Hiſtories. *Johannes Skenkius, Obſ. Med. pag.* 217. hath collected Authors enow, if any ſhould diſtruſt the Truth, to witneſs it. None could gueſs at Worms

Wormes by the Symptomes hardly, except they saw the like.

V. Coughs are caused by things got into the *Traehæa Arteria*, or Lungs; as short and difficult breathing. *Nic. Tulp. Obs.* 7. of his third Book, relates of a Citizen of *Amsterdam*, for seven years hugely molested with a Cough, and very strait breathed, so that he grew lean; at last with violent Coughing he brought up the shell of an Hazel Nut, as big as a mans Finger-Nail, and he was thence-from delivered of his long and tedious Cough and *Dyspnæa*; it stuck about the Head of the *Aspera Arteria*, or Wind-pipe.

Tho.Barth.Hist. Med. Cent. 2. *Obs.* 27. relates of a Woman of *Patavia*, that eating Chess-Nuts laughed, and it seems some part got into the Wind-pipe, which she did not know; for two months she was miserably afflicted with a Cough, with a Feaver, and wasting of the whole Body; a Phthisick was feared, divers Physicians were advised with; at last she took a vomitive potion, and brought up the Kernel, and was presently restored to health.

VI. The Lungs are sometime found spongy: *Tho.Barth.Hist.Med. Anatom.Cent.*3.*His.*2. found them so; they were light like a Feather, yet in some parts tied to the sides; their colour outwardly was good, but inwardly they had little Blood, but Sanies in some places issued out; his Heart great and full of Blood, sound; he died consumptive, scarce any flesh left on his Body: his sickness began with muteness, and a great swelling under the Chin: Let the Reader in all these judge how it is with others, and how one part consents with another in being afflicted together, that is more remote, and hath less Community of Vessels many times; and how all being affected in one Body, and one Disease, they vary each perhaps in the kinde of affection; so that it is clear, Physick is *Ars Conjecturalis*; and to finde those Diseases Ancients writ of, so and no other, and in all things just so full, is a rarity; for I suppose some of them writ by one case how all were, and so do the ordinary people; that that cures one, they think must cure all; and if died so, they pronounce all sick of that distemper (as well as they can guess) to die: In this man the Caul was quite consumed, the Ileon-Gut looked black, the Liver looked dark, the Bladder of Gall full, most of the parts very sound. *Heurnius* found the Lungs like these.

VII. Sometimes the Lungs or Lights are found waterish, as *Riverius, Cent.* 2. *Obs.* 78. A Woman had a short breathing for fifteen years, encreasing gradually; she had sometimes a swelling of her Cheek, and

Erisypelas of her Leg, she had sometimes a falling down of Rheum, which encreased her *Dyspnaa*; she coughed not at all till one day before she died, and that is the wonder, her Lungs being full of water: for how in Dropsies do some cough with their *Dyspnæa*, through the transudation of water, and soaking thereof in the Lungs? With the waterishness and corruption of the Lungs, the Spleen is found putrified, so that with crushing it fell in pieces; the right Ventricle of the Heart in the interior part denudated of its Membrane, and looked putrid and exulcerated, the right Auricle large and sound; and this was a reason of the inequality of Pulse: for in another *Riverius* opened, where was the like inequality of Pulse, the right Auricle was bigger than wont, and filled with a flegmatick hard concrete substance: In another he opened, an Ulcer in the middle of the Heart caused it.

VIII. A Dropsie of the Lungs is like to this, but in the purity of the Water, and quantity they vary; and in this the *Parenchyma* of the Lungs may not be corrupted.

Tulpius, lib. 2. *Obs.* 16. A Boy had a moist head, and frequent distillation, a light Feaver, a Cough, and very difficult breathing, a great sleepiness, and often fainting: opened, the Brest was full of Water, the Lungs hung flaccing, the left Auricle of the Heart eaten with divers Ulcers, a stinking humour belching out, which might be the cause of the Childs often fainting.

T. Barth. Cent. 2. *Hist.* 7. *Thomas Cartier*, a sanguine man, inclined to an atrabilarious temper, laboured of a light Cough, and Feaverishness; they encreased; he grew Asthmatical, specially on Nights; his Feet swell, Pain troubles his left Side: dissected, ten pints of putrified and stinking Water was found in his *Thorax*; the Lungs, except in the left part, putrilaginous; the Spleen putrid and stinking, in the greatest part of it; ten or twelve Clots of thick concreted Blood were found in the *Ductus* of the *Aorta*, near the Heart.

IX. The Lungs are found in some discoloured alone; not that the colour causeth any thing, but that that caused the colour; even as a poisonous quality infecting the Body, changes the colour of the inward Bowels.

Riverius, Obs. 87. *Cent.* 1. One troubled with *Cardialgia*, pain of the left *Scapula* and Arm, Flux of the Belly, then a Cough, with difficulty of breathing, and after that spitting of Blood; Medicines and Bleeding availed not, she spat Blood hugely afore Death: Dissected, the Lungs were white, sticking to the Ribs, and Midriff, and *Pericardium*, as if

one

one Body; the Heart white and exulcerated, and the matter from that caused the Cough, and spitting of Blood.

He found them livid in another, *page* 155.

In an observation communicated to him from *Hen. Rufus*, is found, how that a Maid had a long and lingering sikness, melancholy and pale, and short winded, but not likely to die, nor did she lie by it; when she lay down she had sometimes a dry Cough, no thirst, she grew weakly; she died, not being thought mortally diseased: many specks or spots, livid or red were seen; the Lungs had whitish circumferential lines, and seemed blasted; all the bowels but the Liver safe, that was tainted with Leeky Choler; the *Pleura* and intercostal Muscles were coloured green from an humour; the *Pericardium* void of juyce and putrified; the Heart and Brain safe; she seldom coughed; the *Pericardion* might affect the vital Spirits in the Heart, and so cause unexpected death. Many the like may be seen in Histories under the other Heads, but we are loth to write one Observation twice, though it may witness three or four things.

X. The Lungs are very frequently found to stick to other parts, being of a clammy Substance, and flegmatick Nature; in all infirmities of the Brest, they may stick, or adhere, or grow out of order, to one part or other they are nigh, especially too as that part consents in corruption with them.

Pet. Paw. in a Tabid Person opened, found both parts of the Lungs sticking or growing firmly to the Ribs.

Tho. Barth. Cent. 3. *Hist.* 2. in another Tabid or Phthisical Person, found the Lungs, being light and spongy, to be grown to the Ribs; and in the 76 *History* of his 2 *Cent.* a Pthisical Person was opened, the Lungs were void of Blood, and dried, and grew firmly to the Ribs on the right side.

Riverius. Observat. Cent. 1. *page* 84. found in one that died of an Ulcer of the Heart, spitting of Blood, Cough, difficulty of breathing, pain of the side, *&c.* that the Lungs were firmly knit to the ribs and *Diaphragma*, and *Pericardium*, as if united into one Body.

Columbus Lib. 15. *Anatomiæ*, saith, *He hath frequently found the Lungs knit to the* Pleura, *sometimes in one side, sometimes in another, and sometimes in both.*

Johannes Bauhinus Obs. relates one laboured of a defluxion upon his Lungs and Brest, a *Diarrhæa* preceeded; he had a Cough, great stretching out of the Stomach, belching and *nausea*, he was disposed to goutish and Stone-Cholical pains formerly; dying suddenly, and opened, the

Lungs on the right side did cleave to the side swelled, as if inflamed, the left part swam in bloody Water, such as *Bauhinus* nere saw before; in one Kidney was diverse smaller, and one great Stone, the other Kidney wasted; Water was in the Belly; the Stomach that by the symtoms seemed affected, is not mentioned to be hurt.

Hercules Saxonia did find in two, with some difference, that the cause of their *Asthma* and spitting of Blood, was an inward corruption of the Lungs, and outwardly their growing to the *Pleura* or side; but one of them seemingly died of a Dropsy.

XI. The Lungs or Lights are sometimes found dryed, and void of Blood, and light, as *Tho. Barth. 76. Hist. Cent.* 2. testifies, recited before: to which also comes the observation of *Petrus Spehrerius* afore related.

Thomas Bartholinus Cent. 2. *Hist.* 35. saith, *In Phthisicks he hath seen the Lungs so hardned and dryed they might be crumbled.*

And the next observation but one, was a dissection of a dropsical party that coughed, was short winded and Phthisical; his Lungs were rather dry then moist, and void of Blood, hanging flaccing.

Most of these things make against the Moderns, especially such as Idolize the invention of the right wayes the Blood circulates in; they attribute much to the Heart, Spirits, and too swift or slow motion of the Blood, and other fangles about the Vessels and their community, which are but sometime, if at any time, in any measure true: Men must imagine still, that Nature must change and alter, as the Vertices of their Brains whirl about.

Cent. 2. *Hist.* 76. *Tho. Barth.* found in one dying of a Consumption, the Lungs dryed, void of Blood, and grown to the sides, and yet much yellow water in the *Thorax* and *Abdomen*.

XII. The Lungs are found Scirrhous, as all other inward Bowells are; sometimes full of hard knots, sometimes they have thick Matter in them; sometimes like *Atheroma*, sometimes like *Steatoma*, and sometimes like *Meliceris*; and sometimes they have Worms, Stones, and concrete Matter or Blood therein; and sometimes they are Spongious, and sometimes pure Caruncles: Yet the Practical Physicians wrote only of Scirrhs of the Liver and Spleen, as if they were peculiar to those parts alone; they are indeed in those parts as well as others, but as rarely so, and such as they describe, as any other; so that from one or two Observations they chanced to see, (if they were grounded on Observation) *Experientia interdum Fallax*; they laid down the Method

thod of Nature, which Observation might be as great a rarity and peculiar case as any, for in the dissected two are not exactly found alike, or at least rarely by one man in all things.

Many times a dispute is more about the sense or signification of a Word, or the name of the thing, then any thing else; one meaning one thing by such a word, another another; one takes the word from the Genuine signification of the Word, or Radix, or that from whence it is derived; another from the common acception, or what such have seemed to mean by it; that should alwayes first be known what they mean by such Words, or Titles, or names of things, for perhaps thereby they might at first understand one another, and be reconciled.

But the word *Scirrh* was took by the Ancients and Moderns, as it purely signifies, being a Greek word σκἰῤῥος, from the Verb σκιῤῥόω to make hard; yet they mean not only an hardness, but hard swellings thereby: Indeed many times the common use of a word, this way or that way, makes it proper this way or that way.

Johannes Bauhinus, as we have afore related, found the Lungs hardened, but liker a Phlegmone then Scirrh, as the Ancients described; we shall rarely see any thing in all points exactly cohere with their description.

Petrus Spehrerius, an *Italian* Physician, found them hard, as afore related, but as it were turned into perfect stone.

Schenckius Filius, writes of one that had a masse of flesh weighing three pound, that was concreted or hardned, as if the flesh was laid plate upon plate, and outwardly was a Tumor in the side.

Johannes Hessus, in an Observation communicated by *Joachim Camrarius* to *Jo. Schenkius* writes, That one that spat Blood with a salt distillation and Cough was opened, and in his right side was found a Tubercle sticking to the Lungs, it was large and like a Sponge, so that it is appertinent to the sixth head.

Nicholaus, Serm. 4. *Tract.* 2. *Cap.* 6. One almost suffocated, coughed up a piece of hardned flesh, large, and other pieces smaller, and was eased; a year after the same seemed to be regenerated, and he died, choaked thereby.

Benivenius, cap. 88. *de abditis.* A woman seemed for a good while, as if she should be choaked or suffocated, and stopped up; at last she fell into a very troublesome Cough, and brought up a piece of hard flesh, and was eased quite.

Forestus

Forestus observed an Asthmatical so, by coughing up an hard Caruncle, eased.

One voided in *Skenkius* a Tabid, that had a Cough diverse years, with much matter like a fishes Bladder or Swimmer, as some; *Lohoch Sanum*, and *de pulmone Vulpis*, &c. did no good till this came up.

We may reduce things to Heads, but in all these heads are so many varieties, that they are scarce reduceable under any one name, they do so vary; so that it is hard to say, whether they belong to this or that kind, or to any, or whether they are a *Genus* by themselves, or a *Species* of some strange and different *Genus*.

Skenk. pag. 218. hath gathered two Observations;

One from *Hollerius*: One died of a Dropsie of the Brest, a Cough, and great thirst, the Lungs were found wonderfully dried; but this is referable to the eleventh head.

The other from *Franciscus Michinus*, of one that supposedly died of an *Empyema* or Dropsy of the Brest, the *Pleura*, and so the Lungs, *Mediastinum*, and partly the Spleen and Midriff, were thick and callous, or brawny fleshed.

Who would have imagined that Mr. *Francis Edwards* of *Alesy* in this County, troubled long with an oppressing and stuffing at his Chest, easeable by no Pectorals, should have had an Animal like a Serpent bred there? he died at *London*, about the year 1661. and was opened, the Physicians desiring to see the cause of his stuffing and clogging that they could not help.

Nor are all these things we have writ, such strange and rare Cases as some may imagine, but if men were opened, they would be thought the common causes of sicknesses, the wonderful variety of Nature considered.

Jo. Bilgerus in his Epistle to *Gregory Horstius*, intimates how a Maid that had a stuffing and short breathing many years, at last that encreasing, she died, was opened; the Lungs found blackish, but no other fault in them, (this is referrable to strengthen what we said in the ninth Head) but when the *Aspera Arteria*, according to its longitude, came to be cut up nigh the passages of the Lungs, through which Air is to be brought for fanning native heat, many black Caruncles like little knots or Pease, some bigger, some less, were found together, filling up the passages of the Lungs; the Veins about the Heart and *Diaphragma* were full of Blood; she had her Courses stopped, and so that might add to the growth of these: so that these things do not commonly happen, not so as the Practical Physicians thought, but many times not in those parts or places as they did imagine.

Pet.

Pet. Paw. found, besides one great Apostem in the Lungs, thirty little ones like knots, in his Anatomical Observations annexed to *Thomas Bartholinus.*

XIII. Distinction of Causes is took from Consumption or absolute wasting away of the Lungs, as all other parts of the intern Body do; and truly there is scarce any thing we have writ of the Lungs, but is found in other parts; and what causes are found in other parts, *considera-ratis considerandis*, may be found in the Lungs; and therefore we have been the larger to describe all particulars.

A Gentlewomans Son, whom I knew at *Huntingdon*, was opened at *London*, dying of a Phthisick, he had but a little bit of his Lungs left, his Liver huge large.

A Kinsman of mine in *Holburn* was Phthisical many years, and lived beyond expectation; he had six or seven children, all died, but some lived till four or five years of Age; one they opened, thinking it to have died of a Dropsy; but as I remember, the Mother told me it had scarce a pint of Water in its Belly, but the Lungs were wasted, and the Liver filled up the *vacuum* or yielding of the Lungs, it did so thrust the *Diaphragma*, but it was very knotty.

Columbus lib. 15. *Anatomiæ*, Dissected one that had scarce any piece of his Lungs left; there was a great deal of difference twixt him and those two, *Sylvius* and *Puteus* write of, that had five Lobes of the Lungs, when naturally men have but four.

Georgius Crasecchius in *tract. de Pulmonum Vitiis*, Dissected one that died of a Cough, and difficult breathing Phthisical; in the left capacity of the *Thorax* was much Water, purulent and fæculent, and some did assimilate to *Pultis*, and a very small part of the Lungs left.

By these it is clear, man may live with a little piece of his Lungs; and he oftner dies of their stoppages or diversity of corruption, then of their wasting, ten to one; and after this manner Nature acts in the rest of the intern parts.

Petrus Forestus, in Scholio ad Observat. 37. *lib.* 2. Relates of one from a wound, that spat up his Lungs, as they turned into purulency, for a long time; so that when he was opened, the Heart was left bare, without any Lungs about it.

Sometimes just half the Lungs are wasted, the other half being sound.

Moreover the Reader may observe, which perhaps we shall clearly demonstrate in our Treatise of the Dropsie, that always the affection of the Lungs do not shew a Disease by outward Symptoms.

Thomas

Thomas Bartholinus Cent. 4. *Obs.* 17. found *Pus & Sanguis sine Phthisi:* An Hectick Feaver is sometime without hurt of the Lungs, (though we have shewn many Examples thereof before, indeed there is scarce any such distinct or peculiar Feaver, or rarely to be found.) *Pet. Pawus, Obs. Anatom.* 16. Fat in great quantity found in the Cavity of the *Thorax*, without any detriment to the Patient: *T.Barth. pag.* 170. and 266. A Phthisis from the Heart, *Thom. Bartholin. Cent.* 1. *Hist.* 50.

River. Obs. p. 74. observed a Pleurisie from Worms, the Lungs unhurt; so in an *Empyema*, the Lungs being safe, Sanies was in the side.

Marcellus Donat. pag. 280. The Cause of an Asthma was not found in the Lungs, but *Vena Arteriosa* and *sine pari*: *Riverius* found the Cause of an Asthma in the *Diaphragma*, *pag.*286. *Skenk.* 237, and 222, and 217. Worms are generated of divers kinds and bignesses, sometimes in the Lungs, sometimes in the *Aspera Arteria*, and sometimes in the Vicine parts of the *Thorax*. See *Horst. Obs. pag.* 456. Outward Signs not agreeing with inward Causes: See *Riverius, Observ. pag.* 306. Many parts are affected together within the Body, so that we know not which to refer a Disease to, or which did cause, or was caused to corrupt, *Tho. Barth. Cent.*2. *pag.* 177. But he that reads all the foregoing Histories, and observes what he reads, shall see more than these will make out.

Our Ardor and Zeal to Truth, and to reconcile all to one mind, and to make men attain to that they may ever acquiesce in, and put to silence all Gain-sayers, hath instigated us to take these pains, and make these Scrutinies into all things.

The Readers perhaps will expect we should deliver somewhat of the Cure of all these Distempers, or of their particular Causes.

Many of those Aphorisms concerning the cure of Head-Diseases, are so general, they are to be consulted in each of these.

If the cure of every Disease is by taking away the Cause, than we have given a good insight into the Cure, by shewing all the Causes: But because there is such variety and alteration of Distempers, and their Causes, the wisest Physician in most weighty businesses, goes conjecturally to work; and thence it is, every inferiour unlearned fellow, will cure the sick *Hab-Nab*, and sometimes when the Learned cannot do it; yea many an old Woman with a few odde Specificals, cures many businesses that the Learned cannot accomplish with a Course of Physick, not using those Specificals.

Two things are chiefly considerable in all Sicknesses: First to respect the

the Cause, secondly the Symptom; that is done by Specificals, or Planetary Medicines.

I. We noted Abscesses in the Lungs. In those we must use ripening and emollient Drinks inwardly, with Wound-Herbs. Take this for a *Formula*:

℞ *Hyperici*, *Saniculæ*, *Consolidæ*, *Bugulæ*, *an. miss. Rad Glycirizæ*, *Hordei Gall. Ficuum Pinguium*, *an.* ℥ i. *fol. Malvæ Althææ*, *Meliloti. an. M. S.* Boil all in four pints of Water gently, and close covered, till the third part is wasted by evaporation; strain it, drink a quarter of a pint thrice a day; this will serve to cleanse and break Apostematous Abscesses too: Oyntments and Cataplasms also are fit, outwardly made, after that manner as Authors prescribe; opening the side or brest is the last, or blistering to bring out the matter, also coughing.

II and III Heads were of Bones and Stones engendered in the Lungs. They are to be coughed up, the Apostmes in which lie, broken, if possibly they are to be dissolved; Juyce of Chamomile, Goats Blood, and sharp Vinegar dissolve them; the Cough is to be appeased by mild, slipery emollient Medicines; though saccharate and sweet things are used for the Lungs, they are apt to thicken, and grow clammy, and turn to Flegm, and aggravate many Distempers.

IV. Worms. They are to be killed, and coughed forth, the Lungs are to be cleansed; *Mercurius Dulcis* is of chief use, and a pectoral Drink of Horehound, St. *Johns*-Wort, Hyssop, Aniseeds, and Grass Roots, with Oyl of Vitriol and Brimstone, or Vinegar of Squills, with Oyl of Sulphur.

V. Those great or hard Bodies that from without are got into the Wind-pipe or Gullet, and so compress the Wind-pipe, must be coughed up, or vomited forth; or if they may go down into the Stomach, 'tis good to let them go: Oyl of Lillies, sweet Almonds, *&c.* that dilate the Flesh and passages, are good to cause a slipery and easie coming forth.

VI. Concerning the Sponginess of the Lungs, or their lightness, fussiness and vacancy of Blood, there is scarce any Remedy; a Pectoral moistening and Analeptick Diet, is likely to do most.

VII and VIII. Waterishness of the Body and Lobes of the Lungs is found the Cause of many Griefs, and so the swiming of the Lungs in water, though perhaps they may be dry, as they are found divers times in a Dropsie of the Brest, else we need not make such distinction: That that dries the Body in other cases, is good here, sweating and provoking Urine: for the Kidneys should attract or receive all the Water, the

N Guts

Guts, the Excrements and thick Food, the Liver and Gall, the Choler; and when and where any of these are the Cause, we must look to the part whose office it was to separate and discharge these: we must sometimes look for contrary indications; for in a Dropsie of the Brest, drying means are convenient; yet because the Lungs therein may be dry, they do harm one way as they do good another: Some have handled the Cure of such particular Dropsies, to whom I may refer you: Chyrurgery, if it be confirmed, is likeliest to do most.

IX. In Discolorations of the Lungs alone is no need, nor no Efficacy of Medicines, but that that gives the green colour, or yellow, or black, or white, or livid, of all which colour the Lungs have been found; and sometimes not otherwayes ailing any thing: That that gives the Colour is specifically to be purged forth, but this is not foreseen.

X. The sticking, cleaving or growing of the Lungs to other parts, any that are nigh, specially that participate in corrupting with them, is not alwayes discoverable, and as seldom curable; if we perceive they do adhere we cannot tell exactly to what part, in what kind, from what cause, and in what degree, little or much; hinderers of Putrifaction, spenders of moisture, outward heaters and drawers forth of moisture, are medicinal, as vomiting to loosen them, and purging to take away the antecedent cause, may be, and sneezing, jumping, vociferation, &c. sweet things, Lohocks, Syrups, specially Gum Arabick, Traganth, Starch, *&c.* are bad, glewing, and apt to be clungy; such things are good to mix with Flegm, and to bring it up, and raise Coughing, whereby the Lungs are disburdened; also for stopping thin Rheum, and imbodying it, that it may be coughed up or raised; or to asswage Sharpness and Excoriation of the Wind-pipe or Lungs, else they often do hurt: and I am perswaded the glutinous and flegmatick nature of the Lungs is encreased thereby. We may judge from outward things best, many times, how inward things be; and by things we see, those we cannot come at to see; Sugars, Syrups, Lohochs, &c. of that nature with heat, dry, and grow tough, and birdlimy and clungy, and so 'tis impossible they should act in the body, but the supply of moisture keeps them from sudden coagulation, or inspissation.

XI. When the Lungs are dryed, void of blood, and light, there is scarce any help: for though we moisten and nourish the body, yet perhaps they are not capable of drawing any nutriment to themselves, or at least not to convert it to a right use, the tone and office of them being so extinguished: in such cases we must endeavour to make Life as pleasant as we may, and abate the Symptoms. It is a part of wisdom al-

wayes

wayes those things we cannot take away, to endeavour to mitigate them.

XII. The Lungs are found scirrhous, hard; sometimes moist Scirrhs, and sometimes light, dry Scirrhs, as Spunges; and sometimes stony Scirrhs. To help this, softning Oyntments, and Cataplasms are suitable, if we can observe the Cause of this Cause; that is a main matter in the cure of all things, to see and observe all along what helped and harmed, and with what, and in what times the evil seemed to encrease most; *Lohoch* and *Eclegmas*, and Pectoral Drinks are convenient; but the difference of Scirrhs asks for diversity. Caruncles are to be cured otherwayes than Stones; and Spunginess another way; and hardned Apostems another. A Lohoch made of the Syrup of Juyce of Chamomile, *Gum· Ammoniacum*, *Resina Larirea*, Liquorish, *flos Sulphuris*, and *rad Althææ* is medicinal: Chamomile, Lilly roots, *Althea*, Lin-seed, Fænigreek-seed, Oyl of sweet Almonds, *Emplastrum Meliloti*, *Compositum pro Splene*, are outwardly helpful; *A juvantibus & nocentibus optima sumitur indicatio*; by such things as help, and such as hurt, we may find out the nature of the Distemper.

Non est in Medico semper relevetur ut æger,
Interdum Docta plus valet Arte malum.

The Doctor cannot alwayes cure, sometime
The Sickness doth above the Med'cine clime.

XIII. Wasting of the Lungs, are chiefly restored by Causes contrary to those that did cause wasting, for they differ in differing people; commonly this is called a Consumption, though there be divers kinds: and in some Consumptions the Lungs are firm; yet where the Lungs are wasted, seldom but there is a Consumption, so that we may make this distinction: Every wasting away of the Lungs is a Consumption, but every Consumption or wasting away of Fat and Flesh, is not a wasting of the Lungs, or proceeded therefrom. The foolish Vulgar call all that lie long sick, and waste, Consumptives, and so indeed they be; for Consumption doth only signifie a wasting or consuming; and so in all diseases, they that lie long sick and cannot eat their food, for the most part waste, and yet the Lungs safe; nor are an *Atrophia*, *Phthisis* and Hectick Feaver all the wasting and kinds thereof that do happen; nor doth all wasting waste after one or other of these kinds.

Those Medicines that are good against Phthisicks or Consumptions the Greeks call ἀναληπτικα, τρόφεμα, θρεπτικα, Restoratives, Nourishers, and Fatners.

Next we shall respect the Symptoms or manifest Griefs depending on these and other unknown Causes. First, for short or difficult breathing, in any Causes these are specifical, or have a propriety.

Conserve of the roots of Holly-Oaks or Garden-Mallows made with Honey, experienced by *Benedictus Victo, Faventinus, Empyricis.*

Conserve of the flowers of Honeysuckles, *Caprifolium:* Experienced by *N. C.*

Crocus, Experienced by many; so *Millipedes* or *Aselli*, Sows: Experienced by *Platerus* and others. Zedoary, *rad Brioniæ, Angelicæ, Sulphur, sem. Anisi.* I have experienced in divers; and Oximel of Squils, with Saffron and *Aqua Anisi.*

To ease Coughs from all Causes; yet they are not always to be stopped, for Nature ordained that motion to the Lungs, to keep us from choaking up.

Decoction of Juniper berries in Wine for Infants, Exper. *Platerus.*

The Decoction of Gourds, and *Veronica*, was proved by the same.

A draught of Poppy water with Sugar, is held a secret, took every night, to stop a molestuous Cough.

Garlick, with Bears Grease anointed on the plants of the feet.

Ziziphæ are praised by *Hartman, Pract. Chym.* macerated in Spirit of Wine, and took every morning.

The Decoction of Thyme for Chincoughs is praised.

A Decoction of Box-wood, shaved; Rosemary, roots of Houndstongue, and Cough-down is excellent.

To stop Coughs, *Laudanum* and Narcoticks are most effectual, but warily to be used.

Of Side-pains, from Wind; Tobacco leaves anointed and applied; *Heurnius.* Wormwood fryed with Grease, and applied hot, *Emp.*

Acorns in pouder, Decoction of Stich-Holly, and Chamomile flowers, I have experienced.

Spirit of Wine, Camphire, and red Sanders boiled together, for bathing the Side, is an Experiment of *Plater.* in *Prax. Medica.*

Side-pains from Inflamation, are experimentally found easable by Boars-Tush, Bulls Pizzle given in Cardus-water; *Plater. Rondeletius, River. Johnston. Prevotius, &c.*

Barrow, Quercetane, used *Olibanum*, to ease the Stitch. *Johnstonus* in *Id. Med. Pract.* praises *Resina*; *Sperma Ceti I* know very available.

Lodovicus Septalius praiseth two Medicines, Honey of Roses with fresh Butter, and Oyl of sweet Almonds with Manna. Crabs Eyes, red Coral, Violet Flowers, *Cardus Benedictus, Scabiosa*, Nettles, Rhubarb,

Poppy-

Poppy-flowers, are specifical, and give ease, and most speedy help after bleeding in Pleurisies: Let none tell me some are hot, some cold; some binding, some loosning; some pectoral, some hepatical; some nephritical, some carminatives; some makers of wind; they do it assuredly; and let our Reason follow Experience, they do it by Astral Influence, and Sympathy or Antipathy: that is the reason many ordinary learned Fellows and Women help divers by one peculiar odde Medicine, that Physicians cannot without a tedious method and repetition of many Medicines: for in many compositions sometimes there is scarce one or two Specificals, and those perhaps in little quantity; yet we approve much of Rules and good Methods, but they will scarce hold practiceable in two persons alike: Spitters and Expectoraters are necessary.

Now for *Spitting of Blood* to cease the Symptom:

Water and Vinegar is experienced by *Rondeletius.*

Juyce of Nettles four Ounces, with one Drachm of Powder of the true Bloodstone in Knot-Grass-Water, is praised by *Jo. Schmitz.*

The constant use of Germander, by *Crato.*

Lohoch of Purslane-Juyce, with Dragons Blood, *Terra Lemnia,* praised by *Plater.*

Syrup of Juyce of Purslane, by *Riverius.*

Spirit of Vitriol half a Scruple, with four Ounces of Plantane-Water, is experienced by *Riverius.*

Juyce of Nettles above all was successful to *Amatus Lusitanus.*

Lapis Hæmatitis to *Trallianus.*

Hartman used the Remedy of *Riverius,* of *Vitrioli Sc. ſ. Aq. Plantag.* ℥ 4.

Gerrard in his Herbal praises the Juyce of Periwinkles to one Ounce drunk often, that it never fails stopping blood.

Opium, Poppy Seed, *Laudanum,* Henbane Seed, and such Narcoticals, are the last Refuge.

Sennertus for all Fluxes of Blood wheresoever, all other things failing, saith, *The red Jasppar, or true Bloodstone, applied so that it touch the Skin, hath been most efficacious.* Also for Hæmorrages of the Nostrils, we have known the application of the true Bloodstone successful beyond other things.

For *Phthisicks,* or those whose Lungs waste away, which is onely to be guessed at by Symptoms, and leanness of the whole Body, these are best experienced by Authors.

There is an Herb known to Sheep, *Avenroar* saith, He saw the Ulcer of the Lungs of a Sheep healed thereby; they know that by natural instinct, that we cannot find out by experience: And *Hermes Trismegi-*

stus

stus thinks if man knew all the opposite Qualities in Animals, Plants and Minerals, he might do no less things than to be supposed Witchcraft, *Jac. Sylvius* in *Meth. Med.*

Matthias Gradi healed a Phthisical with the heat of an Oven; the dry Air drawn often into his Mouth dried up the Ulcer. *Idem, Ibidem.*

An agglutinating Lohoch of Turpentine, Bole of *Armenia*, and Myrrh, is wonderful: *Fracastorius.*

Trallianus with *Lapis Aimatites* cured many Phthisicks.

Quercetan with Ground-Ivy, or Tunhoof, juyced and made into a Lohoch with Honey or Sugar, *Flos Sulphuris* added.

The use of Conserve of Red Roses constantly, cured many. *Mesue* and *Avicen.*

Womans Milk is moistening and nourishing, connatural to us, and the fittest to restore mans flesh and moisture, is most easily converted into the substance of our Body. *Platerus*, in *Prax. Med.*

The Decoction of *Lignum Sanctum* cured others: The Decoction of River-Crabs in Barley-Water, others.

Schenkius, *Optimè humanæ salutis Meritus*, from divers Authors hath gathered all these: *Saccharum Rosatum*, that *Avicen*, *Mesue*, *Crato*, *Valeriola* and *Forestus* used successfully. *Hedera Terrestris*, praised by *Langius*; *Pulmonaria*, by *George Hamberger*; *Ros. Solis* Herb, by *Lobelius*, and *Fil. Skenk.* Betrys, by *Joac. Camerar. Pseudocostus*, or *Ingrassia di porci* of *Italy*, by *Camerar. Balsam. Sulphuris*, by *Skenkius Filius*, and *Georgius.*

We have used this Lohoch successfully, a Compound of the former:

℞. Powder of *Hedera Terrestris* ʒ ii. *Lapidis Hæmatitidis, Glycirizæ, Floris Sulphuris, an* ʒ i. *Nucleorum pini* ʒ i. ſ. *Syr. e Juglandibus, immaturis* ℥ ii. *Penidiorum* ℥ i. *Conf. Rosarum Rubrarum* ℥i. ſ. *misce fiat Lohoch, cum Syr. Pectorali, q. s. ad consistentiam idoneam.*

We must give our Readers this Caution, That Authors for Symptoms in Diseases, and for Dissections in dead Bodies, did write commonly impartially and uninterestedly, and therefore are the more to be believed in what they say they saw: but in the Cures they did, many were hugely given to boasting, specially the Chymical Writers, for they crack their Medicines much, thinking to get Fame, and Vend for such things; nor have Physicians commonly dealt candidly and fairly, in delivering how oft such a Medicine hath cured, and not how oft it hath failed: If a Physician use a sorry Medicine many times, it is hard if more then one or two are not helped by it. Authors must be considered, their Temper, Sincerity, Modesty and Sobriety, and wherein they write upon their own Interest.

A TRACTATE OF DROPSIES.

I Do not intend by Dropsies onely to give the insight of that Distemper to my Readers, but to shew the Course and Order of Nature in change of all the Bowels: In these things under this Title may be seen the variety of all Distempers, and in what little Order and Method any Distempers run. If the Reader well considers all the Histories, and the Reasons wherefore we writ them, he will see apparently how the inward Bowels are or may be affected in sickness, how one suffers with or by another; how, in one sick person, one bowel is thus affected, another so: For we see Medicines that are one and the same, in divers Bodies have divers Operations; so the same humours alike qualitied, in two bowels produce divers effects; one bowel by the same matter is turned scirrhous, another is resolved into purulency: both the peculiarity of the quality of the Humour, and the apt disposition of the passive Cause, is the cause which we cannot foresee; and when we do see it, give no reason thereof: This may justly reprove those that statelily think to sum up all the Ways and Works of GOD in one Rule, or

general Term; *His ways are past finding out* by the wise, much more by the superstitiously addicted, and such as build on their own Reason without the Foundation of Experience; that which he hath ordained as the food for our capable, docile, and tractable Souls, to encrease in knowledge by, and grow up in true knowledge. The *Indians* of *America*, did admire how any one could signifie his mind to another in a piece of Paper, and thought it supernatural, and done by Spirits: even so do all of us admire those things we have no experience of, which are nevertheless in the course of Nature, and in GOD's Ordination; and the reason why men still admire at them, is, because they will not search for Truth, and take pains to see the Ordination of God, and to find out the true and sincere Method, and Course, and Variety of Nature: Men may write Books of *Romances*, and Imaginary Conceptions of their own Brain, easily and readily, *festinanti calamo*; and so slight the observance of the Works of GOD, and prefer a few Jingles and high-derived Words and Philosophical Rules of Mens making, when the Course of Nature is GOD's, and of greater Dignity: for I can make truer Rules of Nature than others, and if so, better; and if so, why should I boast or glory with theirs? I value not what any Man hath writ, for I am a Man as well as he; and to him that thinks so, my Writing is of as great Authority: But let the Course of Nature, the Work of a GOD be Judge betwixt Us; let the *Autopsia* of the thing shew which guessed the truest of it, unseen: Let no mans Opinion (if it be onely the Opinion of a Man) be much built upon, especially if its grounds be no more then its self, *viz.* Opinion.

We shall first shew the signification of the word *Dropsie*, its rise, and what is its common acceptation, which may differ from the sincere meaning of the Original Word; and then shew the divers kindes that according to vulgar acceptation, or common meaning of the word, may be, or are called the Dropsie: And herein many, many times, dispute about they know not what; one meaning one thing by the word, another another.

The Dropsie or Hydropsie in English, comes from *Hydrops* in Latin, and that is only a change of the Greek letters into Latine, those tongues being writ in differing letters: Well then, ὕδρωψ in Greek is derived from ὕδωρ, water; so that it is not proper to call any swelling a Dropsie, unless a waterish swelling, according to the genuine signification of the word; but according to common acceptation, other swellings are called Dropsies.

1. *Ascites*, the word for common Dropsies, comes from ἀσκὸς a *Greek* word,

word signifying a Bason, Laver, or Pitcher, because their Bellies refer to the Bellies of Pitchers, or Water-Vessels; so that from the fashion of the tumid Belly, it is proper to call them *Ascitick*s, though Water is not the Cause, but as the word is commonly taken, improper.

2. *Tympanites* in Latine, and Tympany in English, according to the common meaning, shews a windy Dropsie; but the sence of the word shews a Drum; or that the Belly strutting forth and sounding like a Drum, may in any person be called a *Tympany*, though it may be without wind; yet water without some wind will scarce yeild a noise: It comes from τύμπανον, that signifies a Drum.

3. A third kind, or name of distinction used by the Ancients, was *Anasarcha*, or *Leucophlegmatia*, they commonly meant by the use of those words a puffing up of the Body and Face from Flegm, the Skin loose, Face bluffed and pale; if we go to the meaning of the word in the Original Derivation ἀνασάρκα, *per carnem*, it signifies some humour or matter spread throughout the Flesh, or imbibed therein, or throughout.

But people have been deceived in these, for Nature imitates no such Order or Rule, there is no necessity for a Dropsie, if it be not according to the description of *Ascites*, to be *Anasarca*, nor if it be not *Anasarca* must it be *Tympanites*: To see a party just as *Galen* described, is as rare as those they count strange Cases. We shall let the Reader see the Truth, as far as man hitherto can find a method in Nature, which indeed in these cases is to want a method; specially as to peculiar and small things: the quality in every matter, if we could see it, or know it, would give us the truest insight how it must work, and what it must effect.

The matter, said the Ancients, is either Water, Wind, or Flegm; the Bowel or Subject was the Liver; the Cause was cold, and these onely: the precedent or procatarctick causes, were too great evacution of Blood, or suppression of Courses or Hæmorrhoids, a Jaundice, Cochexy, or drinking of Water; these were the principal, with the distinctions aforenamed, that the Ancients delivered; the Signs and Concomitant Symptoms they delivered are not worth naming: for those that they wrote aright in, are common; others are nothing of Rule, but accidental, so that they might have numbered a thousand Symptoms or Ails that many Hydropicks, one or other amongst them had had.

The Moderns, as *Sennertus*, *Hercules Saxonia*, *Riverius*, *Platerus*, &c. did introduce diverse new things from experience, and found that heat as well as cold, was the Cause, and that sometimes cool things that open, do good; also they saw that the Kidneys and Spleen, as well as the Liver, might cause the Dropsie.

We ſhall not ſtand to deſcribe or tranſcribe the Cauſes, Signs, Prognoſticks and Cures differing in *Aſcites*, *Tympanites*, and *Anaſarca*, that the Moderns have laid down, they may be read fully in their Practices, and compared with what follows; they are defective, and rarely found as they have deſcribed, yet are in ſome or other, at one time or other, in ſome meaſure or other true: as for example; *Jo. Johnſtonus, Idea Med. Pract. cap. de Tympanite*, ſaith, *In a Tympany the Skin is ſtretched out and gliſters, it looks like a Drum Cover, and ſtruck, gives ſuch a ſounding; it thruſts out the Navil very much outwardly, the Belly is puffed up, but no ſenſe of great weight; cruſhed, the finger leaves no impreſſion, but the Skin preſently riſes up again; belchings and breaking wind downwards are often and rumbling in the Belly: the cauſe is weak heat, or terrifying great heat, which reſolves the matter into Vapours*; (which the Antients acknowledged not.) The place is not in the Stomach, for there the wind would be belched forth; nor in the Guts, for then *per anum* it would be caſt forth; but a Tympany is generated commonly betwixt the Coats of the Meſentery and Inteſtines; for in a Tympany are pains about the Navil, and pains of the Loins, and gripings of the Meſentery tied to theſe parts, being diſtended by wind.

Cure is by bringing forth the wind, a Carminative Wine, a great Cuppinglaſs applied, Frictions, Foments, diſcuſſing wind, inwardly ſuch as warm and correct the diſtemper of the Bowel cauſing the wind.

Now one in a Tympany may have ſome wind, and moſt water; for they are ſeldom abſolutely ſeparate, then it may be called both: Many Hydropicks are puffed up, and windy; if it be nothing but wind, the ſick may have one of theſe ſignes and not another, but other not here mentioned; if he have all thoſe ſigns, he may not have a like inward Cauſe; if the inward Cauſe in two be exactly alike, yet the outward or fomenting antecedent Cauſes might be quite contrary, that ſtirred up inward Cauſes alike; if the inward Cauſes be viſibly exactly alike, yet they may have different effects or events, for death may enſue to one, life to the other: and thus doth Nature vary, whoſe Method in thoſe things Phyſicians wrote a Method of, is to want a Method or Rule.

We will now from our own Obſervations, bringing the Witneſſes of many Authors, *fide digniſſimi*, to atteſt what we write by their impartial unintereſted and non-ſuperſtitious Experience, ſhew the Courſe of Nature, and more particularly the ſwellings of the Body from wind or water, introducing a multitude of other things: So that this particular Tractate may be uſeful as a general Practice.

1. We have obſerved divers Maids and Women, in ſtopt Menſtrues, to have

have their Bellies ſwell, and Feet, gradually, on Nights firſt, and then ſo largely, that they were ſwelled on days too, largely, as full as Skin could almoſt hold, pitting, or leaving the dint of the finger cruſhing them, in them, along while ere they roſe up again to equal heighth with the reſt of the fleſh; the ſureſt token that water was the ſwelling matter: I obſerved theſe Hydropick ſwellings of the feet commonly to come with pain, redneſs, and then itching; the Attoms of the Blood that did at firſt flow, exhaling, the ſwelling turned paler, leſs hot and painful, and clearly wateriſh, and ſo it is in moſt outward Tumours, and this is a chief Univerſal Method in Nature; yet no General Rule is without Exceptions: for I have had both my hands ſwelled up like Bladders, and from Cold, without any foregoing Flux of Blood; if I laid my hand againſt the Mantle-piece, and my forehead upon the back of my hand, in a little time it had ſo cruſhed the water away on either ſide, that I could have ſeated an Egg on the back of my hand, in the preſure of my forehead, very faſt; and this huge pit or hollow would by degrees riſe up again to its former heighth and equality with the other Skin; I found that none of my inward parts were the cauſe of this; I always drank very little: ſo I have known ſome had their Legs hydropical, ſtanding in cold water, others with a ſore, or pain in their Legs, others after Agues, the Belly alſo ſwelling, but no harm to the inward Bowels was in *fieri*. What ſhall we ſay? Maids or Women that want their Courſes, their Bellies ſwell, and Feet: is it an *Aſcites*, becauſe in the Feet apparently is water? is it a *Tympany*, becauſe in the Belly apparently is wind, or retained blood, and wind, and Ichor in the *Uterus*? is it a Dropſie at all, becauſe none of the Bowels, no not the Liver, is cooled or hurt in ſome? it goes away naturally: ſometimes if their Courſes come not down, ſome are held a long time, and know not whether they are with Child, or in a Dropſie; for ſometimes the Symptoms of a Dropſie in one, prove the Symptoms of Gravidity in another.

Plater in *Obſerv. Extuberantiæ*, about *page 659*, and *660*, relates of three particular Women that thought themſelves (being ſwelled) big with Child, and the ſwelling did ceaſe in all naturally, as it aroſe; but a 4th woman being ſo ſwelled, and in ſuſpicion of being with Child, died.

In another woman in ſuppreſſion of Courſes he obſerved the Belly ſwelled up, yet no Dropſie; ſhe was reſtored by Remedies.

2. Another kind of Dropſies we may call an *Inflation*; I have both ſeen it, and been informed of the like in others: theſe were ſuddenly in two or three days ſwelled up, the Eyes almoſt cloſed in, the face exceedingly puffed, the Belly turgid, Legs and Hands ſwelled, a good appetite, Strength and Reaſon remaining; yet in theſe two or three I ob-

ſerved what I write from, there was difference, ſo that in each diſtinction we muſt make diſtinction, if we would have clear and ſincere Truth, and punctually decide Controverſies; one was helped by Plantane-Water, or rather on Natures accord; the other by good Medicines, and Anti-hydropicals; others are totally and ſuddenly inflated, different from theſe, and in one thing or other from each other.

Platerus, *Obſ. Extuberantiæ*, *pag.* 632. relates of a Maid ſwelled all over, Face, Feet, Belly, and elſewhere, a difficult breathing; and in a few days recovered as quickly, as ſhe quickly fell ſo: Nor can theſe be imputed to Poyſons. As I remember *Nicolaus Tulpius* hath an Obſervation like theſe, of a total ſwelling of the Body like a Dropſie, that aroſe in a few days, and ceaſed again ſpontaneouſly.

3. A third kind we have obſerved in two, but not found the like in Authors; They were looſe skinned, and full of water outwardly, the Feet did a little ſwell, but no ſymptom of illneſs was therein; they had many water-bliſters on their Fleſh, ſpecially their Paps or Teats did run much, their skin was very ſubject to break into bliſters of pure water, void of Accrimony, except ſometime a little itching; nor were the inward parts by any outward ſigns at all in fault, though in divers ſymptoms they did ſomewhat vary, yet both had one Cauſe, *viz.* Drinking Strong Beer or Ale conſtantly on mornings firſt of all, which they were not uſed to: & I have heard a third perſon ſay, that if he drank Ale on mornings faſting, it made his Blood wateriſh; but though the outward Cauſe is ſurely one and the ſame, yet the variety of Conſtitutions is ſtupendious: If in theſe the redundant water of the blood was excluded as unneceſſary for Natures uſe, and heterogenious to the blood, to the outward parts, or Cutaneous Superfice, and there did gather in bladders, and thoſe broke, poured forth *Serum*, and then filled again; why may not Nature, being overburdened by water, in the blood that offendeth, either in quality or quantity, or both, caſt off this *Serum* into the inward Bowels, and there raiſe bladders, and thoſe break and pour out the *Serum* into the capacity of the *Abdomen*, and then fill again? for we know nothing will endure a ſuperabundance; and more *Serum* ſtill ouſing and preſſing into theſe bladders, breaks them, and they fall down flat, and by degrees gather more *Serum*, and are diſtended; indeed there is rarely any Botch, *Struma*, *Glandula*, *Callus*, Apoſtem, Tumour, Ulcer, Gangrene, *Fiſtula*, Cancer, *Sphacelus*, Diſcoloration, Tubercles, *&c.* that happen to the outward parts, but they happen to the inward Bowels, as Liver, Spleen, Heart, Reins, Meſentery, Lungs, *Uterus*, *Pancreas*, Gall, *&c.*

4. In

4. In the next place, occurs another kind, which *Hercules Saxonia lib. 3. pract. cap. 32.* saith, *Is a Dropsie of Blood*, if it is proper to say so; it is quickly made, in few dayes kills: So *Mercurialis* opened one swelled with fourteen pints of *Blood* in him: Another with an *Hernia* or Rupture fell suddenly, swelled and died. *Tulpius* and *Horstius* in his Appendent Observations to *Marcellus Donatus*, mention the like. If we consider that in all things are different kinds, and in all kinds differing degrees, We must allow the extream of bloody Water, to be pure Blood; for every thing hath its two extreams of exceeding little, exceeding great, and its mean or medriocrity: we see in swelled Hydropical Legs, and other swellings of the outward parts, the matter, seems red hot Blood at first flowing, then by corruption, or the Atoms of the Blood exhaling, it turns pale, wheyish or waterish oftentimes; so in the Body of many Hydropicks Blood may first flow, and by lying, looseth its colour, as heat I suppose, when it is extravasated will quickly make it do, some have tryed it they say.

To make this the more probable, *Plater Obs. Extuber. pag. 650.* found one full of yellow Water, most stinking, in one that died Hydropical and of a Rupture; and this might be bloody VVater, or waterish Blood, or water first flown out into the Belly, and then Blood mixed therewith, which with standing might grow more waterish, and cause the water to stink; the Liver in this Party was putrid, and little else in fault.

Scholiographus ad cap. 39. Lib. 1. Hollerii de Morbis internis, writes, that yellow water like washings of Flesh, or bloody, was found in one Hydropick; it is hard to say, whether it were waterish Blood, or bloody VVater.

Thomas Bartholin. Cent. 1. Obs. 2. found the water in an Hydropicks belly, bloody and stinking: see *Tulp. lib. 2. Obs. 35.* one voided much blood upwards and downwards.

5. The most common kind of Dropsie, or that that most properly may so be called, is after this manner of rise, though with variation in all; the feet begin both alike to swell towards evening; the walking and heating them, makes the *Serum* fall down, which in the morning by rest is gathered into the Belly; this swelling daily encreases, and the Belly in a month more or less, doth more or less swell, with short-windedness; sometimes a Cough, Thirst, dejection of Appetite, Laziness, Pursiness, pale Colour, and Rheumatick Tempers; succeeding for the most part to Cachexyes, Jaundices, *Tertian* or *Quartain* Agues, moist Diet, cold VVater, Hæmorrhages, or other Cronical Distempers; the Liver, Reins or Spleen, or alltogether, are found

found either fissured, cleft with bladders of VVater, or corrupted, or perforated and stony, or pale, and of extinguished vitality; and in most common Hydropicks, all the parts are found corrupted or wasted, or grown to one another, one in one manner, another in another, as may afterward be shewn; for one and the self same cause, or at least seemingly so to us, produces divers effects in divers bowels; for though the thing acting may be one and the same, yet the patient, or thing to be acted upon, is not capable to be altered alike with another; therefore one part is grown to another, another part is quite wasted, a third is full of Stones, a fourth is grown larger then naturally, a fifth is pale and dried, void of blood; and thus they vary in one Body, in one Disease: but we are principally to consider what part was first in offence, and which do consent, for the contamination did for the most part begin in one bowel, and that made water, and the other bowels sopped therein did corrupt, but divers times it is hard to say which Bowel was first in fault, for all seem alike corrupted; and indeed all perhaps are originally, sometimes in cause, as well as caused to corrupt, for the quality in the Blood and Juyces, and Aliment is alike operative to all: in every Body there is a Quality or peculiar Nature, which acts moves and alters it; and the sight or outward appearance of any Body or Matter, doth not alwayes and exactly, if ever exactly shew the quality in the Body or Matter; for sometimes a Poyson (if it is proper to call any thing so) will alter all the Bowels strangely, and where there is no Dropsie, the parts are thus affected, which we may shew hereafter.

6. Another kind of Dropsie, as it hath been taken, is from Glandules or Apostemes, or Fat, which we will here involve in one Head.

Petrus Pawus, Dissect. Anatom. 24. when all the water was drawn out, all the Gutts, Mesentery, Caul and Liver were found Fat.

Tulp. lib. 2. *Obs.* 33, & 34. In one saw two *Steatoma's* in the Mesentery, one of them was not full of corruption; the other did pour out much *Sanies* and water into the Belly; these did so swell her, that she was rather thought with Child then Hydropical, but being opened, it was found the VVomb was so crushed up by these Apostemes, that Gravidity could not be; there was no water in the hollow of the Belly, till by dissection it was let out of one of the Abscesses; in another bladders of water were held in one in the Mesentery.

Horstius, Epist. med. Sect. 5. A VVoman supposed to die of a Dropsie was opened, it was found to be the *Uterus* that distended the Belly, it weighed 87 pound, it was full of an hairy and woolly matter, with fat and yellow Ichor.

P. Paw. ob. Anatom. 29. in a general Dropsie, a Woman was so big, three Ells scarce compassed her ; her *Uterus* did stretch out exceedingly to the making that greatness; and it was full of many schirrous knobs, or *Condylomata. Platerus* found some that represented Dropsies, that had only Glandules, and in some glandulous or knotty swellings of the Mesentery.

7. We may name another kind of Dropsie, relating to the Tympany of the Antients, *Plater. Obs.* 657. A Boy ten years old had a twisting of his Guts and stoppage of Excrements ; they came up by his mouth : he was hugely swelled, his Belly distended with wind , according to the Practicks description of a Tympany : he lived thus fourteen dayes; then dying, he was opened ; the Guts were found twisted up together, and in some of them Worms with dung in great number came forth : in other Guts was abundance of wind, exceedingly distending them, and breaking forth with great violence as soon as they were cut; no water was found in him. I do not see it so proper to call this a Tympany, as an Illiack passion ; and if it had been joyned with water, it had not so properly been called a Tympany neither, so that with Water (Wind commonly being made through Rarefaction of Water by heat into Air) it might be called a Water-Dropsie with Inflation, without Water an Inflation, Illiack or Cholical distemper : Indeed where there is much Water, commonly is some Flegm ; and where both these be, commonly there is windiness, because they are made of a moist, cold, raw, and spiritless disposition of the *Blood* and *Bowels*.

We shall discover no more kinds of Dropsies in this Order, but under the Concommitant Symptomes we shall enumerate, much more variety may appear ; but to go curiously to discriminate of each of those seven Heads, we may make as many solid Divisions in each, specially in the fifth.

1. The first and chief Symptom that troubles Hydropicks is an *Asthma* or difficult breathing, that is most general. *Plater*. pag. 638. A Woman with Child had a Dropsie ; breathing was so difficult, she was often nigh suffocated ; she bringeth forth, and having good natural purgations, is delivered of her Dropsie. And *Obs. pag.* 64. A Nobleman drew his breath with exceeding straitness in a Dropsie, he used to drink hot and strong Liquors ; he died.

Skenk. pag. 417. One Ascitick, was not commonly so strait-breathed, but when he went to eat or drink or to sleep, he was almost choaked. *River. Cent.* 2. *Obs.* 67. mentions an Asthma in a Dropsie, as an high trouble to the Hydropick party he mentions ; And

Nic. Tulp. lib. 2. *obs.* 34. mentions one that for divers years was very

hard

hard breathed, died hydropical; opened, there was a ſwelling of the Meſentery weighing twenty pound, that was three years increaſing, and cruſhed up the parts, for the Lungs and Breſt, and all other parts were ſound; and *Obſerv.* 39. an *Aſthma* in an Hydropick was exceeding great, water ran out dayly *per ſcrotum*, but gave no eaſe.

Jo. Bilgerus, Epiſt. ad Gregor. Horſtium, mentions a Dropſie of the Breſt, four years encreaſing, with hard breathing, which grew ſtrong and great; opened, the Lungs outwardly were ſpotted, inwardly putrified.

Plater. Obſ. Extuberantiæ, pag. 646. In one (that he opened) he found the Kidneys exulcerated and perforated, and no other matters of corruption to or in other parts conſiderable, yet the cruſhing up of the *Diaphragma* and Lungs, by the redundancie of water, cauſed a great *Dyſpnæa*; the party afore Death had let out much water by bliſters, made in the lower parts, and the Belly did aſſwage and ſink therefrom, and the *Dyſpnæa* abated, ſo that the quantity of water cruſhing up the parts of reſpiration, was apparently the Cauſe; and the ſoaking of water into the Lungs, *Diaphragma*, and Muſcles of the Breſt, doth in ſome occaſion hard breathing, ; but the party aforenamed, the water being leſſened, and ſeemingly ſhe in a better condition, died with fainting.

2. A ſecond Symptom or Concomitant Affect in Dropſies, is Wind, which in ſome is more, in ſome leſs; in ſome it more afflicts at one time, in others at another; in ſome in one part, in others in another; and many of the many and different ſymptoms and ails that afflict Hydropicks, ariſe partly from Wind and Flegm as well as Water.

A Dropſie firſt began with inflation, the Belly was Tympanitical, then the feet began to ſwell with Water, and other ſigns of a Water-Dropſie aroſe, cured, *River. Cent.* 3. *Obſ.* 86.

Alſo *Felix Platerus* in *Obſervationibus*, in an *Aſcites*, or Water-Dropſie ſaw abundance of wind, or a Tympany therewith.

In a Lady I knew that was Hydropical, after letting Blood, wind did ſo increaſe that ſhe died Tympanitical; the taking away Blood in ſuch cold Diſtempers, which all are not cold, weakens Nature, and adds to the Morbifick Cauſe.

Thoſe ſwellings that come ſuddenly all over, or in the Belly either, though the ſwelling dints like water, yet there is much wind therein. See *Tulp. Obſ. Med. lib.* 2. and *Plat. pag.* 632. two ſuch were cured: All things have their variety, and divers kindes, and every kind its *ſpecies*, and every *ſpecies* variety and degrees; two Extreams, and one *Medium*: the greateſt wiſdom is to diſtinguiſh between likes; that might

might put an end to many Controversies; and to know Natures variety might end many Disputes; and when one saith a thing is thus, another saith, Nay, but it is so, and both these may be true; for in one it may be so, in another thus; one saith this is the Cause of a Dropsie, another that, and both may be in the right; for both these are in some the Causes.

Sometimes there is much wind without any water, as in our seventh Head or Distinction of Kinds, and sometimes there is much water without any wind or flatuosity; sometimes they are equally quantatized; and sometimes in an Inflation is a little water, and in an *Ascites* a little wind; and so for Flegm, which is onely thickned water, or glutinated moisture.

3. The third Symptom or Ail in Dropsies is Flegm, or a clogging up, stoppage, or Obstructions therefrom. The Ancients made three Dropsies, the Water-Dropsie, or *Ascites*, the Wind-Dropsie, or *Tympanites*, the Flegm-Dropsie, or *Leucophlegmatia*, which also they called *Anasarcha*, but the signification of these two words differ, though in common acceptation they may be one: *Anasarcha*, as we said, signifies matter or humours in the flesh, or diffused under the skin throughout the flesh, λευκοφλεγματία comes from λεύκος, white, and φλέγμα, Flegm, put together, it signifieth white Fleam, or Flegm; so that if the Ancients had took *Leucophlegmatia* for the Cause, and *Anasarcha* for the Effect, these two together might mystically have shewn a Disease: We must say of this, as of wind, sometimes there is much water or wind without any flegm, and sometimes much flegm without any water or wind; sometimes a little flegm, a little wind, and much water, are complicated together in one Body; sometimes a Tympany and *Leucophlegmatia* seem most to exsuperate, sometimes an *Ascites* and Tympany, sometimes an *Ascites* and *Leucophlegmatia*, and sometimes they are separate and distinct: but then I think it not so proper to call white flegm and wind a Dropsie, without any water, though they distend the skin in all places.

Paulus Renealmus, *Obs.* 122. At first the party had a *Leucophlegmatia*, and then an *Ascites* supervened, and was added to it; cured.

In another, *Obs.* 166. he saw an *Ascites* and *Leucophlegmatia*, or water and white flegm equally swelling the body for two years, and he cured it.

And *Obs.* 195. he observed that those that were puffed up with white flegm had cloggings of their Stomach, rawness and pursiness, and he cured two or three with Vomits of Chymical Powders; and he mentions little or no water in the last, which also *Plater. Extub. Obs. pag.*

630. mentions not; but this *Leucophlegmatia* came from two large drawing forth of Blood, or Phlebotomy; how frequent is it in most Dropsies to see the face bluft, puffed up as it were with pale Flegm, and sometimes it goes before Dropsies, as *Horstius* in *Obs. lib.* 4. *Obs.* 31. & *Obs.* 29. He observed little Urine made in one to the proportion he drank, to effect most apparently a Tympany, or rather a windy than waterish.

Swelling of the Body, difficult breathing, weariness, pursiness, dulness, bad colour, vitiated sanguification, puffing up, loss of appetite, Cachexyes, &c. arise as much from flegm as water in many Hydropicks; yet in those that are opened, no flegm is conspicuous, but the parts are often clammy, and grown together, and have viscous corruption in them, and Glandules, and Apostems: We know in outward things (for by them it is best judging of inward, and by apparent and visible things, things occult and invisible) the thin parts exhaling, the Remains are made thicker, specially in saccharates and gummy things, which have most syngeny and coherence with flegm.

I suppose that which some call a *Leucophlegmatia*, others call a *Cachexia*, for indeed there is no difference but of degrees; for what wonderful variety is there in Nature? and those are mistaken that think Nature is bound to make it a *Leucophlegmatia*, as they describe it, if it is not a *Cachexia* as they describe it; for to find a *Leucophlegmatia* just as they describe, or a *Cachexia* just so, is rare: Many distempers are like either in some symptoms, and like neither in some.

4. A fourth Symptom is Leanness; yet this happens not in many Dropsies, but in some the party is fat, as *River. Obs. Cent.* 2. *Obs.* 67. shews, and most are noted for neither; often though the Belly, Legs, and nether parts be turgid, the upper are emaciated, *River. Cent.* 2. *Obs.* 85. and so *Cent.* 3. *Obs.* 17. Most that we have observed in Dropsies in the face seem fat, that being bluffed, and some have a good colour. See the seven following.

5. But where the colour is wan and bluft, they call it a *Cachexia*, if they are also obstructed, weary, short-winded, loose-skinned, &c. *Riverius, Cent.* 3. *Obs.* 33. observed such complicated with the water-swelling: and so *Plater. Obs. pag.* 638. The last in a Virgin that wanted her Courses, a Chachectick distemper seized her, with water-swelling or Dropsie, but with this and her pale colour, her thirst was extream; one would think likelier to be hot Dropsies; her Appetite dejected; A Dropsie sometimes follows *Cachexcys*, as well as to have this condition complicated therewith.

6. It is sometimes coupled with a *Quartane*, as *Paul Renealm. Obs.* 29.

29. obſerved; but the *Quartane* was a year before that: Divers *Tertians* alſo degenerate into Dropſies, or continue ſtill with the Dropſie.

7. A continual Feaver with implacable thirſt and reſtleſneſs, was complicated with a Dropſie, *River. Obſ. communicatis ab aliis Medicis, pag.* 285. A Feaver ſupervening, hath ſometimes been mortal.

And *Riverius*, in his communicated Obſervations from other Phyſicians, *pag.* 316, relates in one there was watching, inappetence, difficult breathing, ſloth to move, ſwelling, and hardneſs of the Spleen, with waſting; cured.

Plater. Obſ. pag. 650. A Boy twelve years old, his Belly, and his Legs, and *Scrotum* were ſwelled with water; yet he was lean and waſted; Worms he had in his Belly, with his Chyle and Food, and Parſly as he eat it, came forth of an hole of his Navil, that naturally ſpontaneouſly opened; he died. We relate theſe that our Readers may gueſs at the like in others, and that all may ſee all the ſymp toms, and how they are joyned together, and with what varietyin perſons.

Johannes Aicholtzius, in his Epiſtles, teſtifies of a Woman that in Summer and Autumn had a ſwelling of her Belly, ſhe was newly married, and they thought her with Child; in Winter grievous pains tearing and ſtretching out, vexed her, ſpecially on Nights; no other parts ſwelled, no ſeeming windineſs, ſhe grew rather leaner, her Belly roſe in bigneſs; when they ſaw no motion of an Infant, ſhe was thought with Child no longer, but to have a Dropſie: ſhe died of wonderful pains; and being anatomized, abundance of fat was found in her Body, no looſe water, but bladders of pure water here and there in the paſſages, that did diſtend the Belly; no wind, her parts were ſound, Liver pale, and Caul very little.

8. Fainting and weakneſs was coupled with one Dropſie, *Riverius, Cent.* 3. *Obſ.* 33.

9. A Scirrh of the Spleen, and ſwelling thereof outwardly was in one Hydropick, *Riv. Cent.* 3. *Obſ.* 16.

10. One had a huge heat for a long time in his right Hypochonder, and a Diuturne ſickneſs; died Hydropical: the Liver did grow to that ſide, many yellow ſtones in Liver, and Gall obſtructed: *Jacobus Camenicenus Epiſtola ad Matthiolum.*

11. A Dropſie is ſometimes coupled with bleeding upwards and downwards, as *Nicholaus Tulpius, lib.* 2. *Obſ.* 35. did obſerve; there were ſignes of wind that puffed up, as well as water: the Body anatomized, the Spleen was found ſwelled, the Liver torrid, and the Kidneys putrid. Many will not believe the extraordinary vomiting of Blood

comes from the Spleen, but this demonstrates it; and we could instance in others, that the Spleen holds sometimes many quarts of blood, and casts it forth by vomit, and then downwards.

12. Pthises, and Rheums, and Defluxions are found to forego or accompany many Dropsies: *Riverius* in his *Obs.* mentions two or three such; *Rondeletius* observed the same: but of Phthisicks we have mentioned leanness afore.

13. An *Hernia* or Rupture *Platerus* saw in two coupled with a Dropsie, and so did *Mercurialis.*

14. The Jaundice: *Plater. Obs. lib.3. Discoloratione, pag. 616.* saw the black Jaundice joyned with swelling of the Feet and Belly, like a Dropsie, which he cured.

15. In Divers Hydropicks the Navil struts forth, and in some the inward skin breaks, and it shines as a bladder; the water in some breaks this pelluced bladder in the Navil, and runs out: We have mentioned somewhat of this afore, and more may be mentioned hereafter. *Skenkius* hath collected, and *Platerus* seen divers such.

16. The Hæmorrhoids opened in one, but did no good to his Dropsie, *Plat.* 643.

17. *Skenk. Vir Optimus, pag.* 414. brings an Example of one exceedingly swelled, that voided a Serpent *per Anum* two Cubits long, piecemeal, like another Serpent; she died presently after: her Dropsie was so great, that she could neither sit nor lie, and breathed difficultly.

18. In another Hydropick, such huge pains in one Thigh molested him, that he used to cry out miserably: *Skenk.* 417.

19. Little Urine, or stoppage thereof, is found in some Hydropicks.

Horstius lib. 4. *Obs.* 29. In the beginning of a Tympany was little Urine made, and crude, the Feet did swell, and an *Asthma* was encreased. And in the beginning of another Dropsie, he observed with little Urine, the Feet and Belly began to swell with water; there was inappetence, paleness of face, weariness, straitness of Brest, and swooning.

Plater. 638. observed little Urine to begin a Dropsie.

20. Thirst is in many Hydropicks, and dejection of Appetite, which we have by the way instanced in before; but in some is no Thirst, and yet dejection of Appetite; in some is neither Thirst nor Appetite.

Plater. pag. 638. *Obs.* found huge Thirst in a pale Virgin subject to the Green-sickness, that was coupled with her Dropsie; she wanted her

her Courses, and had dejection of Appetite : this seemed a cold case.

But *Riverius*, in *Observ. Communic. pag.* 285. relates of implacable Thirst in a Dropsie, where a continual Feaver was complicated.

A Dropsie began with Vomiting, Heart-pains, Jaundice and Thirst, *Plater. Obs.* 653.

Some in Dropsies have neither want of Appetite nor Thirst, as divers of our aforegoing Observations, relating all the Symptoms that happened to divers Hydropicks, mention ; as also *Tidicæus*, in his Epistles to *Jo. Schenk*, testifies.

21. There are many other and varying Symptoms happening to Hydropicks, though not peculiar thereto ; as also all the Symptoms in Hydropicks do happen in most other sicknesses ; which could not be, if Nature observed such a Rule and Method in Diseases as the *Practicks* thought: Sometimes a Cough troubles Hydropicks, which we have observed, and to be from *Serum* transuding into the *Brest*, and by its mild sharpness tickling the Lungs and rough Artery ; and thence, by the faculty of Expulsion given them, they cough, that nothing may stop our breathing : Two we have known recovered, that coughed pretty much in Dropsies ; though *Hippocrates*, *Sect.* 6. *Aphor.* 35. saith, τοῖσιν ὑδρωπικοῖσι βὴξ ἐπιγινομένη, κακόν, *Those that have water betwixt the Skin, a Cough coming, it is evil: Scoliographus ad cap.* 39. *lib.* 1. *Holler. de Morb. int.* also saith, *In some Dropsies, a Cough is no evil sign* : We see reason in many Hydropicks for Coughs, the Lungs being found so faulty in such a different manner when they are opened.

Next we shall shew from the Truth of Observation in divers, the beginning of Dropsies, or how any may best (though never certainly) tell the coming on of a Dropsie : Indeed the knowledge of the Stars for all foreseeing, is more certain than *Galenical*, or *Hippocratical* Rules.

We related two Observations before out of *Horstius*, of a Tympany with water, that began with little Urine, and crude, swelling of the Feet, Lassitude, and short breathing : In another water swelled without Inflation ; the beginning was inappetence, lassitude, pale colour, faintings, and difficult breathing.

In one a Dropsie began with swelling of the Feet towards night, and bad breathing, *Plat. Obs.* 632. And

Plat. 641 page of *Obs. Extuberantiæ*, One used to drink much variety of Wine, he had a Distillation, a Cough, difficulty of breath, and a Dropsie ensued.

And *Pag.* 653. First the Hæmorrhoids were stopped in one that they used to flow in, then the Urine was stopped for three days, but both were moved again, and at liberty; but then the feet swell, a Feaver comes, but that soon ceaseth; then comes thirst, vomiting, Heart-pains, and Jaundice, and they also cease in part; the Dropsie encreases, and continues.

Plater. lib. 3. *Obs. Extub. pag.* 655. A Woman hath her Belly grown great, and distended like a Tympany, or windy puffing up, then her feet towards evening begin to swell; being timely taken, she is cured.

Johannes Fridericus did observe, in *Obs. Med.* a *Diarrhæa*, Strangury, and hard breathing together, to begin a Dropsie.

And *Plat.* observed little Urin, thick and Saffron-coloured, in begining of one Dropsie, and very red in another.

Riverius observed two or three Rheumaticks to fall therefrom into Dropsies, and to be pestered with Distillations in Dropsies.

We will endeavour to be short: Nothing holds alike in all; some Symptoms come before the Dropsie, and then cease; some begin with the Dropsie, and go thorow with it; some supervene, and last till after the Dropsie is cured.

Daretus commenting upon *Hippocrates* in *Coacis*, observed in one Dropsie an Epilepsie arose or supervened; and to that Falling-sickness an Apoplexy, that took Life away: Epilepsies are caused often of water in the Brain, and therefore in reason they might oftner occur in Dropsies.

Next we shall discover what Diseases or Affects Dropsies follow upon, that all may see what Method and Course is in Nature, as nigh as we can, briefly.

Marcellus Donatus, *Hist. Med. lib.* 4. *cap.* 21. writes that he hath seen Dropsies to follow sometimes upon a wasting of the Lungs, sometimes upon Exulcerations of the Lungs, and sometimes after spitting of Blood much.

River. Cent. 1. *Obs.* 70. found a Dropsie follow a continual and intermitting Feaver: And *Cent.* 2. *Obs.* 67. it arose after a Tertian Feaver; and after a double Tertian, *Cent.* 3. *Obs.* 23.

A Dropsie arose after a sharp Feaver, *Horstius*, *lib.* 4. *Obs.* 28.

Johannes Fridericus Trafelmannus Obs. Med. writes, One was subject to Tertian Agues, and *Erysipela's* for five years, then he was troubled with a difficult breathing, or short-windedness, a Strangury and *Diarrhæa*, then his Belly swells, and he died Hydropical; eighteen pints of

water were found in him; the Liver was pale and hard, the Kidneys ſmall and the Bladder, but the Heart and Lungs were large, the Spleen ſmall.

Jacobus Caminicenus, in Obſervatione per Epiſtolam ad Matthiolum miſſa, Relates how one had a Jaundice for a long time, then a Dropſie comes upon it, and the party dies: opened, the bladder of Gall was found Turgid, and the way to the Guts from it ſtopped with a Stone, the Liver grew to the *Diaphragma*, and was filled with many black ſtones.

A Dropſie or ſwelling of Water aroſe after an *Aſthma*, that ſtill continuing with the Dropſie, *River. Obſ. Cent.* 3. *Obſ.* 8.

To a Flegmatick bluft and pale ſwelling, came a ſwelling of the whole Body from Water, *Paulus Renealmus, Obſ.* 122.

A pain in the Region of the Spleen went afore a Dropſie, *Riv. Cent.* 3. *Obſ.* 17.

One had beating of the Arteries, a ſtopt and Flegmatick Diſtemper, the Courſes were long ſtopped, and to theſe a Dropſie puts a period, *Plat.* 638.

A Maid thirty years old had long a beating of her Heart and Arteries, difficult breathing, a pale colour, then comes a Dropſie, wherein was great thirſt; the middle of her Body, or half was macilent, dejected appetite, ſtopt courſes, and ſwelling of her Face alſo were preſent, *idem ibidem.*

One that was ſubject to Cholical Nephritical and Arthritical pains, had ſometimes his Joynts contracted, he uſed many ſtrong hot Drinks, and being old, none of his former Diſtempers, but a Dropſie ſupervening, took him away, *Plat. Obſ.* 641.

After ſuppreſſion of Hæmorrhoids and Urine, bringing a Feaver, the Feaver ceaſing, a Jaundice enſues with Vomit and Thirſt; thoſe ceaſing, or at leaſt mitigated, a Dropſie takes riſe, and yet is cured, *Plat. pag.* 653.

A Dropſie did enſue on large bleeding, and frequent Hæmorrhages, *Schenk.* in *Obſ. med. pag.* 414. in divers.

Next we will deliver ſome obſervations of the difference of Dropſies concerning their Cronicalneſs, or Acuteneſs and Criticalneſs, though divers ſuch have been diſcovered amongſt the Obſervations preceeding.

In an Hydropſie and flegmatick puffing up, one lived two years, *Paul. Reneal. Obſ.* 166.

A Dropſie was three years encreaſing gently in a Maid, that was thought for the firſt year with Child, then they ſeeing themſelves deceived,

ceived, suspected it a Dropsie; at last dying, and Anatomized, all the inward parts were found safe, only the Mesentery was lifted up into an huge Tumour, full of Bladders or Skins of Water, *Tulp. lib. 2. Obs. 34.*

A Dropsie of the Brest was four years encreasing, all that while short-windednes did afflict, and daily encreased: dying, the Lungs were found spotted outwardly, and being cut, did inwardly appear putrified, *Johannes Bilgerus, Epist. Med.*

Hercules Saxonia and *Mercurialis*, Observed some Dropsies, soon made, in few dayes killing; dissected, much Blood, to fourteen or fifteen pints, were found in the Capacity of the Belly.

We commonly have observed Dropsies, as they differ in all other things, so in the Acutenes and Cronicalnes; some die in a quarter of a year, some in half a year; some at the years end, and some not till two years: and so some recover in a quarter, some in half, some in a whole year; and some recover after two years Hydropicalnes, but this not very frequent: they are best and easiliest cured at first.

Durius Ejicitur quàm non admittitur Hostis.

We may better keep out an Enemy, then having let him in, to thrust him back again.

Divers in Dropsies finde one thing that cures them or lessens their evil, and then through uncarefulnes, or Astral Ordination, they fall back and die; and sometimes are cured upon a relaps, but not so commonly: that Medicine that gave help or ease at first, upon a relaps for the most part will avail little.

In the next place we shall shew somewhat of Prognostick Signs: Though nothing is more uncertain; many things may be gathered from what Observations preceded: for we set down at the end of the Relations of the Symptoms, such an one died, or recovered, or was cured, to avoid the trouble of writing all those Observations over again here, for the Prognostick Signs therein: for unless in many the whole Relation is shewn, it cannot well be judged how desperate or hopeful the Party might be by one Symptom alone rehearsed; but when he sees all the Symptoms, and the Cause by dissection manifested, he might judge truly of Life or Death in another, the acutenes or slownes of the Disease in another so handled, did two exactly accord, or have the event exactly alike. It is the part of a wise man to suspend judgement, especially

especially rashly in the most clear cases, for we are never able to foresee the effects and divers operations of Nature; *We must endeavour all things, but the work is of God*, as *Scaliger* well saith, *Sanitas opus est Dei, opera vero nostra.*

Dodonæus, *Obs.* 38. A man Tympanitical, his Belly struck gave a sound; his Excrements and Urine were both suppressed, and he suddenly died.

Those whose Urine or Excrements are altogether supprest, and yet they eat and drink; we may the most certainly predict their death in a shorter or longer time, if they do not go to Stool, or make Water, unless Nature takes care to void it by the Navil or other places, which is rare; but what is this *Prognosis* to a Physician? cannot every Rustick say and see so much?

Platerus in *Obs. Med.* Writes of one whose Urine was so stopped, and broke the Bladder, and flowed out into the hollow of the Abdomen, as dissection did demonstrate; any Countrey People, if they could tell how the business was (which the Physician could not, before opening) might predict Death; however, as we have seen such died swelled, whose Urine could not be voided, or to any quantity, so might any imagine, as well as Physicians.

So for Gangræned Exulcerations of the Legs, Thighs or Navil, any would predict Death, if they should continue rotting, the Water continue running, and the Belly continue swelling; but who can tell whether these will continue encreasing, or if they do, when or how they will kill?

A *Tabes* first of the Stomach, then of the whole Body, with drinking of Bath-Waters were permanent in one, whom a Dropsie following did presently kill, *Vidus Vidius lib.* 10. *cap.* 5.

Capiraccius, *lib.* 3. *pag.* 648. *Pract.* With a Cautery in the Knee, was made Gangrenation, and the party died. Many times of Natures own accord doth the Navil break, and pour out water, and so the Legs and Thighs, by blisters or bladders of the Skin; and sometime Hydropicks are so cured; but three to one are not cured thereby: but as the water ouses out by those holes, so it encreases within the Body frequently, that the Dropsical are never the better; and frequently if those water-blisters or Ulcers run long in some Bodies, from a secret Cause they kill by Gangrene, or infecting the Blood with a poysonous quality they contract by long Corruption; which *Platerus* did observe, as we also have been informed; specially if by Art such Ulcers, Blisters or watery Eruptions have been made; for as *Hippocrates* saith in that truly, *Ulcers in Hydropick Bodies scarce admit of Cure.*

Amatus Lusitanus, *Capiraccius*, *Forestus*, *Marcellus Donatus*, *Gabelchoverus*, and Others, have observed divers Hydropicks that died, when water by Art or Nature, on heaps or by degrees, ran or was drawn forth of the Navil.

Nor is *Paracentesis* in Dropsies commonly lucky: for when all the water, is drawn out on heaps, sometimes they die presently, even as *Joannes Ludovicus*, sixty years old, the water drawn forth, died in the Artists hands, *Mich. Joann. Paschalius*, *lib.* 1. *cap.* 44. *Method. Cur. Morb.*

Tulp. lib. 2. *Obs.* 39. A Hebrew Physician opened the *Scrotum* of one Hydropick, that was hugely swelled, the water ran out by degrees dayly, and yet he died. So

Plat. lib. 3. *Obs. Extub.* observed that though the water ran out finely and gradually, and the Belly fell, and *Dyspnæa* abated, yet in a languishing the party died: It is no judging in whom *Paracentesis* will take well; if they can be cured otherwayes, *Paracentesis* is not to be used; if they cannot be cured otherways, *Paracentesis* is like to be an hastener of Death: Yet the worst of Medicines or Administrations have cured, or seemingly helped some, or else they would never be kept in use; and the best will not cure all.

The opening of the Hæmorrhoids that did formerly flow in one Hydropick, did no good, *Plater.* 643.

Vidus Vidius did observe a Dropsie that followed constant pains of the Stomach, vomiting and *nausea*, that was mortal.

Relapses for the most part are mortal, but not always; one will say this is the Cause, another that; but if we could see the inward Bowels, many times we could not tell the cause, or how they might change, live, or die.

Many that have had many, and the worst of Symptoms, have lived; and those that seemingly have not been dangerous, have died: and in Dissections it is abundantly cleared, that some live till all their parts are rotted or wasted, or corrupted; some till two or three are wasted, rotted, or corrupted; and some die when scarce any Cause can be found worthy of separating the Soul from its Case the Body: But the quality and heterogeneity of all matter to our Blood and Spirits, and that quality that constitutes our vitality, is the chief Cause, which we can hardly see into.

Johannes Johnstonus, in his *Thaumatographia de Lunæ potestate inter subluna*, saith, *Dropsies are much moved by the Moon, and they die at Full Moons; and just then it took away a Reverend Prelate of the Reformed Churches of* Poland: And we can confirm it; for the Moon rules over

Water,

Water, and alters and moves it, lessens and augments it; nor is any thing of greater certainty to judge of the Acuteness or Cronicalness of sicknesses, or the event thereof, then to draw Schemes of the Heavens at the Decumbiture of the Sick; but these are sometimes ambiguous even to the best Artists, and they find sometimes as many Reasons for a thing, as against it; and sometimes, the Lord of the seventh House impeded, the Artist shall miss in Judgement; as also for other Causes.

Of the CAUSES *of* DROPSIES:

And first of the moving, antecedent, apparent, or procatarctick Cause.

We have shewed before what Diseases Water-swellings or Tympanies do follow, as Feavers continual and intermitting, as Tertian Agues chiefly, (and that shews that Dropsies familiarly arise of heating Causes, contrary to the Doctrine of the Ancients) Quartane Agues, Asthma's, suppression of Urine, of Courses and Hæmorrhoids, Jaundices, Cholicks, *Rheumatismus*, Phthisicks, spitting of Blood, and Hæmorrages, which may more exactly and particularly be found before, as we have laid them down one by one, and shewed more Examples of one then of another, because it happens more frequently in the course of Nature.

Riv. Cent. 2. *Obs.* 65. Too much water being drank in the fits of a *Tertian*, a Dropsie followed: And also, *Cent.* 3. *Obs.* 23. much drink was taken in a double *Tertian*, which raised a Dropsie.

G. Horstius, *Obs. p.*256. It arose sensibly from drinking, after a surfeit.

Paulus Renealm. Obs. 146. and also *Plater. Obs. pag.* 637. do both alike relate the Dropsie to have arose in two women with Child, from drinking abundance of cold water.

Swelling of the Spleen in a *Tertian* Ague, gave rise to a Dropsie, *River. Cent.* 3. *Obs.* 16.

Tulpius and *Platerus* observed it to come from hot antecedent Causes, as *Tulp. lib.* 2. *Obs.* 35. relates of two that died, the Liver dried and burnt as it were; the one ate much Garlick, the other drank Wines, *Plater.* 641.

A Gentleman drank divers Wines and hot Liquors, and used an hot Dyet, but lastly he drank many Acid Therm Waters; and so, which caused his Dropsie is disputable, or whether either did; for many drink

both those largely, and have no Dropsie; nay, sometime to cure a Dropsie; he died: his Kidneys were exulcerated and perforated, letting out the serous Urine into the *Belly*: *Plater.* did impute all to heat, in the spiced and hot Food, and Wines he took.

Schenkius brings several Examples, *pag.*415. and 417. of bleeding at the Nose, or downwards, that a Dropsie did arise therefrom; also from long pissing of Blood in one. And

River. Cent. 3. *Obs.* 33. found that an immoderate Flux of Menstrues, gave occasion to the Dropsie.

Skenk. 412 *pag.* It arose from Colliquation, or melting; and indeed *Plater.* did find in one opened, Fat melted as it were from the Kidneys, and sticking here and there in pieces, to the Guts; this might arise from heat; those Fluxes preceding cooled the Body, and thence arose the Dropsie, and from the sanguifick Spirit, or *Principium Seminarium Sanguinis* weakened.

When my Hands up to my Wrists were swelled two or three Winters, and brake with blisters or bladders pouring forth water, I found it was nothing but Cold; they were exceedingly swelled with water, and would pit so much as that an Egg might lie therein, yet no part else; nor was it from vice of the inward parts: warmer weather cured them; but the Ulcers were hardly cured, constantly pouring out water. I have heard of others that have had a particular Dropsie of the Legs, from standing in cold water.

Hydrocephali, or Head-Dropsies, have arose in Infants from their Mothers imagination in time of bearing them.

Secondly, We shall shew the inward Cause of Dropsies, and which are the principal parts affected, how many and how, and how those and so may be affected where this is no water gathered, and of the strange and stupendious variety, and secret order of Nature therein, onely referrable to occult qualities in the parts or humours.

It may be thought that I have a prejudice to Antiquity, and all Tradition; I confess I do honour and respect Antiquity and Tradition as much as most men; but wherever in Person or Profession, in Antiquity or Novelty, is Falsity and Deceit, I must be against that: *Pacem cum Hominibus, bellum cum Vitiis oportet habere*; We should be peaceful with Men, but fighting with their Vices: So I honour Antiquity, but not its Falsity. I have delivered all things as nigh as I can, that the Readers may clearly understand the Truth of Nature, and may read Tradition with the less misapprehension; and also be able to confirm or enervate her.

It is certain that the Antients delivered little or nothing of Truth, concerning the inward causes of Dropsies, nor can the Reader understand one thing in twenty, rightly as he should, by their Practices, even in most Diseases; specially concerning the inward causes of the Disease: nor did they understand Natures variety, nor Vermifick, Lapidifick, Crinifick, Ossifick, Fermentative Putrefactive, and Preservative Faculties, or Qualities.

We will first shew the quantity of water that lifts up the Bellies of some, and is the cause of their swelling.

In two opened by *Thomas Bartholin*, the quantity of water half filled a *Tonna*; the Nephew of the Illustrious Prince of *Hafnia*, scarce a year old, had 15 pints of water found in it.

A Kinsmans Childe of mine, died, they thought of a Dropsie, it was swelled, and like water: opened, not above one Pint of water was found in it: the Liver was huge large and knotted, but the Lungs wasted, the Liver made the Belly seem so big. Familiarly in diverse that were opened where the Lungs are wasted, the Liver growes out to possesse the room they have left; my Kinsman had six or seven Children, and all died; he was *Tabid* and Consumptive himself, and so his *Semen* contaminated: they none of them lived to above five or six yeers of age as I remember: they opened onely one.

The Quantity of water in a old woman, filled two water Pitchers, *Pet. Pawus. Obs. Anatom.* 5. and in another he opened, all the Bowels swam in Water.

One woman was so swelled with a Dropsie, she was three Ells in mpasse; and when she was dissected, 56 Pints of Water flowed out of her, *P.P.*

Ninety Pints in one Hydropicks body, *River. Obs. communicat. p.* 285.

Thirty Pints found in one who, alive, was held Tympanitical as well as Ascitical; the Liver seemed rosted, and Spleen swelled, *Tulp. lib.* 2. *Obs.* 35.

Twenty Measures were let out in a Womb-Dropsie, *Guliel. Fab. Hild. Epist. Gr. Hor.*

One that was used much to drinking, when dead of a Dropsie, assoon as his Belly was cut, the water flies out with violence and force, to the quantity of 60 Pints; and nigh as much before had ran our by Blisters and water-Ulcers; also some was found in the Capacity of the *Thorax*; his Kidneys were perforated, Gall swelled, *Omentum* and Mesentery wasted, and yet cleer, against the Antients and most Modernes, both Liver and Spleen were unhurt, and Heart is not mentioned to be amisse: for now some begin to say, the Heart is the cause; but Experience will

not

not shew it, it is onely a Phantasie or Imagination; though the Heart, I believe, is the *Seminarium Sanguinis Principium*; *Plater. Obs. Med. Pag.*647.

Joannes Fridericus opened one that had 18 Pints of Water; the Liver pale and hard, Kidneys and Milt small, Heart and Lungs great and strong.

2. Now we have given insight to the Studious Readers of the Extreams, and *Mediums*, and variety of the quantity of Water found in the Bellies of Hydropicks, we shall shew the difference of the nature, colour, consistence, or smell of that Water.

*Th.Barth.Cent.*1. *Ob.*2. found it bloody and stinking; and *Cent.* 3. *Obs.* 81. he found it in a Child one year old, dirty and stinking; and *Obs.*83. of that *Cent.* he found it vary from Water onely in colour, it was yellow.

*Pet. Paw. Anatom.*13. with the yellowness of the Water found a most grievous stench; what is the reason of these things, cannot well be known; I will not spend time and pains to guesse, others may do that as well as I; it is too frequent for many to write confidently upon guesse, which young Students believe, and so are built up in falsity; in the party, when all the Water was out, all the Guts, Caul, Liver, Mesentery, *&c.* were found fat, like Suet.

Mercurialis found the matter pure blood, to 14 Pints in quantity, in the Belly.

The Water was yellow and stinking, in one, *Pet.Paw. Obs. Anat.*24. and it was much; and *Obs.*28. it was yellow and corrupted.

Much Yellow Water, and most stinking, in an *Herniose*, and Hydropick, where Liver was putrid, and little else putrified, *Plat* 650. *page*.

The water was like washings of raw flesh, or bloody, *Scholiographus ad cap.*39. *lib.*1. *Holler. de morbis internis*.

Tulp. lib. 2. *Obs.* 40. Brings some examples of blood; doubtless blood at first may, by corruption, turn water; that is cleer by many things; it is hard to say, whether it is waterish blood, or bloody water; but we have spoke of this before.

In some the water is pure, clear, and sweet.

Next comes to be demonstrated the inward Cause of Dropsies, as by dissection hath been numerously demonstrated: and first of the Liver.

I. The Liver was found pale, *Aicholtzius in Epist.* and *Pet. Paw. Dissect.*5, and *Dissect.*19. it was of a burnt or adust colour.

*Tulp.lib.*2. *Obs.* found it look as if roasted and dryed; we shall shew more

more of the variation of the colour, in the following Heads.

II. Swellings of the Liver are in Hydropicks, as we mentioned of a Kinsmans Child of ours : and *P. Pawus, Obs.* 28. the Liver was swelled, of a Saffron colour, and scirrhous, the Gall was obstructed, the *Omentum* wasted, and an involution of the Meseraicks.

III. Of the wasting of the Liver in Dropsies, contrary to the growing, or out-swelling of it : *Pet. Pawus, Obs. Anatom.* 29. in a woman found Fifty eight Pints of Water; the Liver, Spleen, Reins and *Omentum* were all quite wasted, and the *Diaphragma* in part, ere she died; 'tis wonderful she held out so long. And in his 31. *Obs. Dissect :* the Liver was again found quite wasted, only some few Fragments of the Veins left, the Spleen also with it was consumed, *Johannes Johnstonus de Epate & Splene*, and *Schenkius* in *Obs. de Hep.* have gathered some Examples of those that have been dissected, and had neither Liver or Spleen; I mean not both together, but one hath been absent in one, and the other in the other; and yet no Dropsie.

IV. The Liver was putrified, tied to the *Diaphragma*, with abundance of Fat, and almost bloodless, *Th. Barth. Cent.* 4. *Obs.* 20.

Pet. Pawus. Obs. 24. found nothing else but the Liver corrupted.

Obs. Anatom. 27. Ulcers were in the bunch of the Liver; they went to the *Parenchyma*, which was conglomerated, half an Urne of corruption poured forth.

Plat. Obs. 650. Liver stuck to the Spleen, and *Peritonæum :* cut open, it looked like black condensed blood, the Spleen and Reines were sound, onely changed in Figure.

V. Liver dried : it was pale and hard, *P. Paw. Obs.* 15.

P. Paw. Obs. 19. It was of an adust colour, yet crushed, it fell into putrifaction; yet this caused no Dropsie, and should have come hereafter.

Tulp. lib. 2. *Obs.* 35. Liver was burnt and dried, with swelled Spleen, blasted Intestines, and putrid Kidny, in an *Ascites* and Tympany.

And *Obs.* 36. in one opened of a Jaundice and Dropsie, it was dried, void of Juyce, like a Leather, and very small : cut open, like Ink and yellow choler were in it; in the party all the inward Bowels were discoloured from choler, or corrupted by warer.

Plater. Obs. Extub. lib. 3. found the Liver dried, and enfissured, and in those cracks little Bladders of water; and this he attributed to heat; also it is clear that some Dropsies come from heat, for cool things cure.

VI. The Liver is sometime grown to a part, to the *Diaphragma* with Fat, as *Th. Barth. c.* 4. *Obs.* 20. found.

Pet.

Pet. Pawus, Obs. Anat. 16. found it bound in the gibbous part, by many nervous filiaments, to the *Peritonæum*.

*Plat.p.*649. Liver and Spleen firmly stuck to the *Peritonæum*, that they could not be pulled away without tearing, in one that had a Rupture as well as a Dropsie.

Jacobus Camenicenus in Epist. ad Matthiolum, writes, how after a Jaundice one fell into a Dropsie, and died, and was dissected; and the Liver was found bound, or grown to the *Diaphragma*, and its Vessels were obstructed with many stones; the Gall also was full, and obstructed; the Sick in his sickness did much complain of pain, and very great heat in his right Hypochonder; and that might be from adnascence of the Liver.

VII. In Dropsical Dissections the Liver is found enfissured divers times.

Tho. Barth. Cent. 3. *Obs.* 81. Great pits of water in a Child a year old, the Liver enfissured, it looked like a boiled Liver, and the Spleen was so too; when the Liver was cut, much water ran out.

Tulp. lib. 2. *Obs.* 36. in the Liver dried, where a Jaundice was coupled with a Dropsie, could find no fissures; as *Fernelius* did write: Indeed there is scarce a like affection of the Bowels in any one Disease exactly in two persons.

Plater. Obs. Med. pag. 635. & 648. found two Hydropicks Livers enfissured, and cracked, and in those cracks were bladders of water; and outwardly did stick to the Liver bladders of water, which broke, and emptied themselves into the hollow of the Belly, and closed up, and filled again; the Spleen was vitiated after another manner, the Gall had stones in it, the Kidneys had holes, or were perforated.

VIII. In some Hydropicks the Liver was found stony, or fungous.

Tho. Bartholin. Cent. 3. *Obs.* 37. found the Liver livid and scirrhous, and then the Spleen was large, and filled with Blood, as if it did the Office of the Liver.

In one part of the Liver a fungous did grow to it, and somewhat was concrete therein, the Spleen within vitiated, and the Veins and *Abdomen* full of water; Womb white and thick, like an Egg for bigness.

Plater. Obs. pag. 657. A Boy died of an Inflation, no water found in him, the Guts were involved, and contorted, like an *Iliack*-passion; and in some wind was so much, that it broke forth with violence; in other Guts, Worms with Dung did distend, the Liver was found corrupted, stony, and gravelly; the Spleen less then it should be, and Lungs affixed to the side.

Jaco-

Jacobus Camenicenus, in one of his Epistles to *Matthiolus*, writes, He found in a Dropsical Cadaver the Liver large and black, the Veins stony, or full of small stones, which did outwardly look black, but broken, were inwardly yellow; the passage which goes from the bladder of Gall to the Intestines, was stopped with a stone: This might be the cause of the Jaundice that this man had, long before his Dropsie.

Johannes Schenkius, Obs. Med. pag. 395. shews Examples of Stones in the Liver, which do not always cause Dropsies alone, but sometimes Jaundices, and sometimes other grievous Symptoms and Affects, differing from these, having often death at end.

Next we shall come to declare the faults of the Spleen in Dropsies: The Spleen as well as the Liver, Kidneys, and other parts, is found just so, or otherwise affected, more grievously than in the Dropsie, and yet no Dropsie, but other evils arise therefrom; therefore it is hard to say what Bowel causes a Dropsie, or what particular affect of that Bowel doth it; since when it is so affected in others, other distempers arise therefrom: the qualities in all matter, as we have sufficiently demonstrated in our Book of qualities, in our *Physiology*, *Jatrosophy* and *Pneumatography*, give the motion and alteration to all Bodies, specially as they are influenced upon by the Air, altered by the qualities of the Stars.

Platerus, and also *Tulpius*, *Riverius*, *Barthol.* &c. found the Liver, Spleen, and Reins the most conjoyned in suffering, or corruption; yet in some Dropsies, both Liver and Spleen are safe, and in others, both Liver, Spleen and Kidneys.

I. The Spleen is fissured or cloven, and Bladders of water stick in those sometimes, sometimes to the outward sides, and sometimes both, *Plater. Obs.* 635.

Though the Liver, Spleen, and Reins are conjoyned in being affected together, yet rarely are they found affected alike, but one vitiated in one manner, another in another.

II. The Spleen was corrupted in one Hydropick, it looked like Tar, or *Pix liquida*, and the Liver was sound, *Riverius, Obs. Commun. pag.* 315.

III. The Alteration of form in the Spleen was found in one Hydropick, a Child; the Spleen was filled with water huge big, it did grow to the left Kidney, and there it received its water; it had three appendices to it, *Th. Barth. Cent.* 3. *Obs.* 81.

It grew out both in length and latitude: *Pet. Paw. Anatom.* 5.

IV. Swelling is coincident to the Spleen, as well in Dropsies as other Affects and Sicknesses.

*Tho. Barth. Cent.*4. *Obs.*25. it was Apostemated, and crushed, Purulent matter did ouse forth.

Pet.Paw. observed it very hard in an old woman, and hugely large: also *Obs.* 13. it was so swelled, it weighed three pound.

*Tulpius.lib.*2.*Obs.*35. found the Spleen swelled in one *Ascitick*, that seemed to have much wind, or a Tympany in conjunction therewith; he voided much blood upwards and downwards, without question from his Spleen; with this Extumescence of the Spleen, the Liver looked rosted, the Intestines blasted, or corrupted in look; one Kidney was putrid; thirty pints of water were in the Capacity of the *Abdomen.*

V. Contrary to swelling of the Spleen, is the wasting, which is found partly a Cause of Dropsies as well as the swelling of it, and both these in other persons are found in other Diseases.

*Th. Barth.Cent.*1.*Histor.*2.and *C.*3.*Obs.*83. found in two Hydropicks the Spleen wasted and very small. And *Pet.Pawus Obs.*29. one Hydropick that had fifty six pints of water, the Liver, Spleen and Reins were all quite wasted: and *Obs.* 31. in a generall Dropsie he found the Liver and Spleen again wasted away.

It was wasted or dried away in a dry Dropsie, where the Liver was corrupted, and had stones in it, *Plater.Obs.Extub.lib.*3.

Both the Liver and Spleen have been found in some absolutely consumed, I mean the Spleen in one, and Liver in another; it was thought they never had any, however the Dropsie did not follow in all these: see *Johnston.Thaumatographia Cap.de Hepate & Liene*, and *Schenk. de Hep.* in his collected Observations.

Next we will shew the Diseases of the Kidneys, or how they are found in Dropsies, and so they are found in other Sicknesses, where is no collection of water; and as they are variously found in other Sicknesses so also in other Dropsies, for every new dissected Person hath somewhat differing or new in his Bowels.

I. Quite wasted. *P.Paw.Obs.*29. the Kidneys were quite wasted, with the Liver, Spleen and *Omentum* in one woman.

II. Figure of the Kidneys changed: *Plater. Obs. page* 650. One that had an *Hernia* and Dropsie, most parts were firm, the Liver and Spleen grew to the *Peritonæum*, the Liver inwardly corrupted: the Kidneys changed in Figure like those of horned Beasts.

III. Exulcerated and perforated: *Plater.Obs.pag.*647. the Liver and Spleen were safe, the Kidneys perforated, and Bladders of water did cleave thereto, pouring out *Serum* into the hollow of the Belly, and the Mesentery, Caul and Lungs were corrupted; most likely the water from the

the Kidneys corrupted them, But the like reason is not to be given for all; that that holds good in one will not in another: if the restagnating water did corrupt the Mesentery and Caul, and also Lungs that are more distant, why not the Liver and Spleen, more in the midst of the water?

The Kidneys were black and perforated, a Finger might be thrust into their holes, the Gall full of Stones, Liver cleft, and had bladders of yellow water, Spleen also vitiated in another manner: see *Plat. Obs.pag.*648.

Before we have, as conjoyned in affect, mentioned the Reins with the Liver and Spleen; and we may hereafter occasionally, as we find them vitiated with other parts, mention more of them; being loth to write things severall times over, except very consultedly; The Kidneys are the Channels to convey, and have the faculty given to draw water, and where they have no great visible labefactation, yet not drawing and separating Urine they may cause a Dropsie. Every like draws its like, the greater the lesse; the Lungs draw Air, or Wind; the Gall, Choler; the Spleen, grosse fæculent blood, being of such a matter it self, and the Kidneys, *Serum* or water; now if any of these fail in their office, man is burdened with that humour, that is not separated from the Blood, and cast off by the Conduits of Nature, and perhaps in one it turns whayish, in another, vermifies, in another, petrifies, in another putrifies, in another ferments, &c. and perhaps little alteration is found in the *Parenchyma* of the bowell: sometime though the office is depraved or abolished, God that appointed diverse aliene and heterogenious humours to be in our Blood, and generated by our Diet, appointed divers parts to separate or carry off these aliene humours; or because he had made divers parts in mans Body of such faculties (for they exist for no other use) he ordained Excrements to encrease, to make these parts useful: and so indeed is the whole Creation made one for another, and one depending upon another; and all Contraries make one harmonious Fabrick.

Next, as a considerable part in causing, or in being vitiated in Dropsies, comes the Mesentery.

I. Which was wasted in one Hydropick, with the *Omentum*, and the fat Tunicle of the Reins was dried, and these were folded up together; and pieces of Fat along the Guts did cleave on gobbets, that probably might be melted from the aforesaid parts: but the chief Cause of this Dropsie was the perforation of the Kidneys, letting out the *Serum* or Water into the Belly, also the Bladder, *Platerus, Observ.pag.*647.

II. Contrary to wasting, it was found swelled in one, *Nic. Tulp. lib.* 2. *Obs.* 34. saw dissected: Indeed there is nothing but variety, and the whole Cause of the Dropsie in this party was the Mesentery; other parts were not corrupted, nor did the water lie loose in the capacity or hollow of the Belly, as commonly it doth; but to the quantity of twenty pints lay in distinct and distinguished bladders, all held in one Tumour, or complicated in one bunch within the Mesentery; this Dropsie was three years encreasing.

III. Apostemations of the Mesentery are found in Dropsies: *Tulp. lib.* 2. *Obs.* 32. A woman swelling gradually, for long time, was thought with Child, but afterward it appeared a Dropsie; she died: dissected, it was found that too great *Steatomata* of the Mesentery did so press the *Uterus* together, that she could not bear: one of these Apostems was void of putrefaction, the other being broke or cut, poured forth much water and corruption into the Belly.

IV. The Mesentery was coloured with a livid and adust colour, in one that died of a Dropsie, where the Gall was stopped, *Petrus Pawus, Obs. Anatom.* 28.

Most that Physicians have writ and talked of, is, obstruction of the Meseraick Veins, which is seldom or never found, they did so go aguess at things, and miss of Truth: the Mesentery is commonly affected, and the Cause of many Griefs we little imagine, following Tradition in *Practices of Physick.* It may be subject to twenty kindes of alteration, and yet the Antients guessed at one or two that happen the seldomest, and are the slightest, for any thing I can find.

Next we shall relate how the Gall is found in Dropsies: both of that and the Mesentery we hinted divers things in the affects of the Liver and Spleen aforegoing. The Gall is partly a Cause of Dropsies, specially, as it being stopped makes a yellow humour (that it should separate and cast off to the Intestines) regurgitate upon, and spoil and corrupt the Liver, to which it is appendent.

I. *Pet. Pawus, Obs.* 28. Swelling of the Gall is found, many yellow and dirty stones were therein; the Liver stony, scirrhous and yellow.

Plat. Obs. pag. 647. The Gall was swelled, and very large, its Neck was filled with Water and Choler; this and the perforation of the Kidneys were the Cause.

II. Stones are found in the Gall, as in the *Obs.* of *P. Paw.*

Plater. pag. 648. Many stones and other vices were found in the Gall of a certain Hydropical woman.

Jaco-

Jacobus Camenicenus Epist. ad Matthiolum, mentions a ſtone that was found ſtopping the paſſage of the Gall to the Inteſtines, where the ſick for long time had a Jaundice before his Dropſie.

Next follows ſomewhat to be ſaid of the Middriff, or *Diaphragma.*

Petrus Pawus in two women, at two ſeveral times opened, that died with Dropſies; found the Midriff (where the Liver, Spleen, and Reins were waſted and conſumed) with ſome difference, in both made hollow and holey, and eaten as it were with a *Sphacelus.*

Next the Caul or *Omentum* comes: It was waſted in an old woman, *Tho. Barth. Cent. 3. Obſ. 83.* Alſo quite waſted away in *Christopher Raphelengius, P. Paw. Obſ. 28.* yet nothing elſe waſted with it; but in *Obſ. Anatom. 29.* the Liver, Spleen and Kidneys were waſted with it; and if onely being ſopped in water was the Cauſe of its waſting away, why is it not waſted in other Hydropicks? and why alone? and why ſometime other parts are waſted, and not the Caul? yet I ſcarce believe the Caul to be any primary Cauſe of Dropſies.

Plat. Obſ. pag. 647. found that, and the Meſentery, and the fat Tunicle of the Kidneys waſted, but the remains of them were folded up together.

Tho. Barth. Cent. 1. Obſ. 2. found the *Omentum*, with the *Peritonæum* or Rim, putrified, and fell in pieces like dirt.

Alſo *P. Pawus, Obſ. 19.* found the *Peritonæum* and Caul quite putrid, onely a Membrane, which he thought to be the Reliques, with many nervous filiaments appendent; to which did adhere many bladders of water, that, being cruſhed, poured out *Serum* into the Belly.

Of the Rim of the Belly, or *Peritonæum*, we have little to write; It is related with other things of greater concernment.

River. in *Obſ. Communic. p. 286.* found in a Dropſie the *Peritonæum* grown to the Stomach.

Next the *Pancreas* or Sweet-bread is to be ſpoke of; but that being inconſiderable, we may ſpeak ſomewhat of it in another place.

Bladder remains. *P. Paw. Obſ. 9.* ſaw no remains of it, it was quite conſumed.

Plater. in *Obſ. Med.* found where the Belly was ſwelled with water, and Urine was ſtopped, that the Bladder had been diſtended, and was in-

inwardly broke, and had poured out the Water, or Urine, into the Belly.

The *Uterus* or Matrice, in a general Dropsie, was found by *Joannes Posthius*, absolutely corrupted; and nothing else he relates to be the Cause, but the Liver somewhat faulty; she was recovered, and then relapsed, and died: See more of this business hereafter, in particular Dropsies.

The Intestines are in divers Hydropicks found altered, in look especially.

Scholiagr. ad cap. 39. lib. 1. Hoiler. de Morb. writes that the Intestines were syderated, or blasted and corrupted, as if sphacelated; and the humour that did distend the Belly, was very bloody: and he relates no other Cause of the Dropsie in this person.

Next the Veins may give Reason for somewhat to be said thereof.

Tho. Bartholinus, Cent. 4. Obs. 25. found the Veins in a Noble Matron filled with water, and poured it out into the Belly; they were all complicated or folded in a Membrane, and had adjoyned three Vesicles or large *B*ladders filled with water.

And *Platerus*, in one that died of a Rupture as well as Dropsie, where the Liver and Spleen did firmly grow to the *Peritonæum*, and the Belly full of yellow stinking water, the Veins were full of water, especially the *Vena Umbilicalis*, and the *Scrotum* was like a bag of water.

Some have experienced this; they fast a Dog two or three days, then he drinks largely water; then they choak him, and cut him open, and find the Veins exceedingly distended: I suppose the Emulgents, I was not told which.

Pet. Paw. Obs. 13. found in one three emulgent Veins, and three emulgent Arteries.

But the Heart and Lungs surely deserve to be spoken of ere these; but because they are in an upper Ventricle, and separated by a Membrane from the Bowels that lie most in the water, we omitted them till now.

Some now adayes think the heart must be the Cause of Dropsies, because the chief Instrument of Sanguification; but their prepossessed Conceptions must vail to Experience; We should think nothing to be so,

ſo, till we find it by Experience: Of all the Bowels, the Heart is the leaſt corrupted in Dropſies.

Tho. Barth. Cent. 3. Obſ. 81. It was void of blood; in a Child a year old, the Heart did ſwim in the *Pericardium* that was full of water.

Plater. did indeed finde it looſe and flaccid in one or two, and a bone in it, in one Hydropick. But very little alteration is in the Heart, as in the other inferiour Bowels, therefore that cauſes and ſuffers the leaſt.

Of the Lungs in general Dropſies, theſe things are obſerved:

In a Dropſie with a Phthſick, the Lungs were rather drie then moiſt; the right Lung grew to the ſide, *Tho. Barth. Cent.* 2. *Obſ.* 37.

Pet. Paw. Obſ. 13. They grew almoſt in a hundred places faſt to the *Pleura* and Ribs.

Platerus, pag. 647. found the Lungs, in a general Dropſie, inequally coloured, and in part vitiated; water was in the *Thorax*, and yet Liver and Spleen ſound.

In a pure Tympany with a Convolvulus, *Platerus* found the Lungs corrupted, and grown to the Side, the Liver had ſtones in it, and the Spleen was waſted.

We will now ſhew a few Examples of the Method of Nature in making Bladders, Bliſters or Veſicles to hold water where the *Parenchyma* of any Bowel is peſtered therewith, either through moiſt aliament, or ſtoping of the right paſſage of that water by the Kidneys, and ſo regurgitating upon this part or that; or elſe the blood is wateriſh, and throws it off there; or elſe the part is apoſtemated, and the blood turns to water; in this Caſe, Nature ordains bladders to grow, to contain the ſuperfluous moiſture in theſe Bowels: and becauſe it is ſo frequent and familiar, as we have ſhewn already by many Examples, we may look upon it as the Rule, or a Method in Nature; yet as often exſuperating water gets no bladders to hold it in. Yet if the Antients had wrote of Water-bladders in the Body of Man, their Cauſes, Signes, Differences, Prognoſticks and Cures, they had done ſomewhat of reality and moment, and might have exhibited one of Natures Rules, giving therewithal large exception, and diverſities.

Plater. pag. 635. found *B*ladders of water affixed to the Superficies of the Liver, ſome ſmall, ſome as big as Hens Eggs.

And *pag.* 648. The Liver was cleft, (even as we have ſeen the Kidney of a Calf, and *B*ladders of water therein) and in thoſe clefts little bladders of water.

Johannes

Johannes Acholtzius in *Epist.* found no water in the hollow of the Belly, nor Wind, but here and there many bladders of water growing to divers parts, and fat also was in the parties Body; she had no swelling of the Legs, but lived in great pains.

Cordaus in his *Comment.* upon *Hippocrates*, found many bladders of water sticking both within and without to the Bowels, of all sorts, but no water was in the hollow of the Belly, that did cause distension, the Heart had also bladders of water affixed to it, so the Liver, Stomack and Intestines.

Tulp. lib. 2. *Obs.* 34. found the Mesentery weigh twenty pounds, onely filled with bladders of water, all conglomerated in one, no water in the Belly, no part hurt. *Ozia Aimar* in his fifteenth Observation communicated to *Lazarus River.* shewes how an Hydropick had an Abscesse in the right part of his *Abdomen*, and out of it came an innumerable company of little bladders, filled with water, they issued out diverse dayes to the number of two hundred; and this, saith he, is the lesse strange, since *Schenkius* relates that one Hydropick dissected had many bladders filled with water sticking to the *Peritonaum* and other parts: see *Schenkius, pag.* 413. and *pag.* 392, and 395. brings many more examples, but it is needless here to recken up more witnesses: But these bladders of water more or fewer, greater or lesse, are often found sticking in, or unto all sorts of Bowels, where there is no Dropsie; and sometimes they swell so much they break, and pour the water into the hollow of the belly, and so distend it, healing up and filling again, and sometimes they do not break, or pour forth any water, though many and great.

Next it will be requisite to shew how that the Liver, in many general Dropsies, is not vitiated at all, and how it is vitiated and corrupted in many very much, & after the manners and measures here afore related, and yet no Dropsie: also we shall shew that the Spleen, Kidneys, Heart, Mesentery, Gall, *Pancreas, Omentum, Diaphragma, &c.* if there be more, are affected in other Diseases, or worse, after the manner here afore related in Dropsies. From what hath preceded the Reader may see much hereof, or tending to this purpose; and in our *Monitory Proœmium* to the Readers we have given the reasons thereof.

In a general Dropsie, *Tho. Barth. Cent.* 1. *Obs.* 2. found the Liver unhurt, and *Cent.* 3. *Obs.* 83. it was found, neither Scirrh nor Putrescence in it, onely the flesh of it looser then ordinary.

River. Obs. Com. pag. 315. Liver was safe, but Spleen corrupted and like Tar. *Riolanus*, then in his *Anatomy* was mistook to say what ever part

part was ill affected or corrupted in a Dropsie, to be sure the Liver was, as the chief Cause.

Plat. pag. 648. The Liver and Spleen both safe in a great Dropsie, though many other parts and Kidneys were corrupted, and perforated, pouring the *Serum* into the Belly.

Schenk. in *Obs. Med. pag.* 414. the Liver being found, a Dropsie arose from the vitiated Testicles in a Woman, other parts also being safe: there is no part alwayes altered in each Hydropick, and there is none of the Bowels of the *Abdomen* or *Thorax*, but in some, and at some time are egregiously corrupted.

Nay in one Hydropick, both the Liver, Spleen, Kidneys, Intestines Mesentery, Gall, Bladder, and *Uterus* were safe, and onely the Heart found flagging, the Stomack corrupted, and the *Peritonæum*, and the *Duadenum* Gut amisse.

Now we will shew that all these things happen to all these parts aforesaid, after that or a worse manner and measure, and yet no Dropsie, or collection of water distending the Belly or Body, any where, followes.

Johannes Bilgerus, Epistol ad Gr. H. saw Bladders of water affixed to the Kidneys and Liver, where was no appearance of any Dropsie, alive.

Plater. pag. 635. saw Bladders of water, sometimes more, sometimes fewer, lesse and greater, some as big as Hens Eggs, affixed to the Liver in Cachecticks, where was no extuberance of the Belly or othe tokens of a Dropsie. r

The Liver was found hard, swelled, and stony, and growing to the sides, and the Spleen ill affected in one, where was no Dropsie.

Pet. Paw. Obs. Anat. 27. found an Ulceration of the Liver, in *Gibba parte*, half an Urne of corruption poured forth, and yet no Dropsie.

And *Obs.* 19. It looked burnt, crushed, it fell into putrifaction, the Heart was dried up, and much wasted, and Lungs bound to the Side, and yet no Dropsie.

So hardness, *adnascence*, *putredo*, *&c.* is found in the Spleen, where the Liver also is ill affected, and yet no Dropsie.

Pet. Paw. Obs. 14. found the Pancreas grown to the hollow of the Liver and hardened like a stone, and *Obs.* 16. the Pancreas was hardned and grew to the Liver and Stomach and *Vena Porta*, the Liver was also grown to the right Side, the *Diaphragma* and Spleen amisse, and yet no collection of, or distension from water or wind.

Also the same *Obs.* 14. and 19. of *Anatymes*: found the Heart swim in a virulent water in one, and in another it was dried up like a Pear,

had no Succulency in it, hung flacking, and the Liver was putrified too, and yet no Dropsie.

Joannes Schenkius may satisfie any farther, he hath collected many observations to that purpose, as may be seen *de Liene,pag.*407,408. *de Epate,vel Jerore,pag.*388,and 389.*de Mesenterio,pag.*385,386,and 387. *de Vesica fellea, pag.* 401, 402.403, and 404. *de Renibus, pag.* 439,440, and 441.*de Corde,*256,257,258,and 259. *ad* 262.

Schenkius by these may save us a labour, whither we refer the Reader.

We have hinted before somewhat of particular Dropsies, we will here treat a little thereof a part: We related a Dropsie of the Legs, and Hands, to which we may here add a Dropsieof the Throat, found in one in *Skenk.Obs.*and a Dropsie of the Head, of which, as I remember, *Gul.Fab.Hild.* or *Forestus*, saith, He found eighteen Pints of water in the forehead of one *Hydrocephalos.* The Breast and Lungs have peculiar Dropsies, though they are often distended with water in general Dropsies.

Petrus Paw. Obs. Anatom. 29. knew a Woman reputed Hydropical, she was three Ells in compasse; dying, and being dissected, the cause was found to be a *Mola*, or rude lump of many Scirrhous Condylomata in the *Uterus*; she had also water in *Cavo Abdominis*, and *Obs.*31. in another Woman thirty four years old, a suspected Dropsie, was found a *Mola* like coagulated matter, it looked like Honey and did distend the *Uterus.*

*Horstius Epist. Med. Sect.*5. A Woman supposed to have a Dropsie of the *Uterus*, was opened; the *Uterus* weighed eighty seven pound, it was full of hair, and woolly *Fibra's* in a fat matter, and yellow Ichor.

Two observations are extant of two Hydropical Women dissected, that the *Testiculi*, or *Testes muliebres*, were found the Cause, and no other Cause, the rest of the bowels being safe; *Schenkius* quotes one, *Obs. Medic. pag.*414. and *Gulielmus Fabritius Hildanus*, in *Epist.* another; the right Testicle alone, in this last, was affected; it was found full of hairy Fibrous matter; and twenty measures of water ran forth of her Belly.

In a particular Dropsie of the Breast, the Lungs have been found wasted, the *Pericardium* filled with water, the Heart flaccid, and bigger then ordinary, filled with black blood.

The Heart, in one, wanted the *Pericardion*; all the bowels were grown over with fat, in it was black blood, and the right Auricle was like an *Aneurisma, Tho. Barthol, Cent.*4.*Obs.*20.

Johan.

Johan. Bilgerus, in *Epist. ad Gr. Horstium*, relates how one was very short-breathed for four years, encreasing by degrees, being light at first; and suddenly dying unexpectedly, was dissected; it was found a Dropsie of the *Thorax*; the Lungs swam in water, they had outwardly many black spots, and divers Colours; and being cut, from within there issued out black blood; the water was much in quantity, and green in Colour, and rushed out impetuously upon the Section.

Of the CURE *of a* DROPSIE.

The Cure of a Dropsie is as various as the Signs and Causes; for one is curable, another not; and he that is curable, differs from another in the way of method he must be cured in, as well as particular Medicines.

I. We shall say somewhat of the chief and most successful quality in Medicines, and that is, a Diuretick force: Diureticks, as we have well observed, are most generally helpful; and those Purgers that, withall, do move Urine; for it is contrary to Nature to expel redundant *Serum* by the Guts, the faculty of the Kidneys, Emulgents and Ureters must be excited; purging oft weakens Nature, not carryes forth the Disease: but nothing is so bad, that helps not some; nor any thing so excellent, that will cure all: and I have known in divers Hydropicks, as well as other Sicknesses, one simple vulgar Medicine hath done more then Methods of Bleeding, Sweating, Purging, Vomiting, and Opening.

Juyce of our Flow-de-luce-Roots helped one in two or three dayes, not helped by other Medicines; the Lee of Broome Ashes, another; Horsradish, one *Rustick* did boast, would cure all; and another Woman helped divers with common *Sambucus*; Another I know, uses Broom Beer: almost so many Hydropical persons, so many Medicines; but they try oftentimes divers Medicines, ere they light on that they think cures; but the inward disposition of the body, and lucky time, according to the Stars, when that Medicine was given, is to be considered.

I found best success in a Drink of Orris, Danewort, *Cort. Sambuci*, Saldonella, *Guaiacum*, *Juniper-Berries*, Wood-Nightshade, with Liquorish and Caraway-seed: and *Platerus* (who indeed used the best Medicines to cure the Dropsie, of any I read) used such like, *Obs.* 632, 633. He cured two *cum decocto Sambuci*, *Iridis*, *Dulcamaræ*, & *Absinthii*. And *pag.* 634. he cured one with an *Apozem* of *Senna*, Orris, *Ebulus*, *Absinth*, and *sem. Carui*. A fourth he cured with *Rob Sambuci*, *Ebuli*, and spirit of Juniper, *pag.* 633. and *pag.* 637. a Gravid Woman, windy, as

well as Hydropical, he cured with *decoct. R.Ebuli, Sambuci & red Docks. Pag. 639.* he cured with Rheubarb, Saldonella, Orris, *Hedera Terrena, Petroselinum,* Bitter-ſweet, Elderne and Wormwood: *Pag.639.* an Infuſion of Flower-de-luce-Roots, *Enula, Ebulus, Sambucus,* Horehound, *Abſinth, Hedera,* in Wine drunk for three dayes, gave huge relief, and the Belly fell; ſo 653, he cured another.

River. in *Obſ.* often uſed Decoctions, or Powders of Cychory, Aſparagus, *Bruſcus, Agrimonia, Adianthum, Ceterach, Pimpinella*; but theſe come ſhort of *Platerus* his Simples afore-related: *Cent.1.Obſ.70. Cent.2.Obſ.65.* and 67. cured Hydropicals with Openers.

We were told of one cured alone with Wormwood; Diureticks commonly do open, and moſt Openers have ſome Diuretick force with them, for the provoking of Urine is moſt effectual.

Decoction of *Bruſcus* Roots cured one, in a Months time, *River. C.3.Obſ.4.* Juyce of Orris another in twice or thrice taking; and we have heard the ſame in the County of *Northampton,* of one ſo ſuddenly cured thereby, far gone, that Purges, but chiefly Urine, *Plater. 634.*

One Dram of the bones of Animals given for a Month in white Wine and Juyce of Parſly cured one, *River. Obſ. Com. p.327.* but the white Wine and Parſly might do moſt. Flints made red hot, and often extinguiſhed in white Wine, and that drunk, did cure, *River. Obſer. Com. pag. 369.* and Salt of *Millipedes* is praiſed.

Paulus Renealmus. Obſ. 29. with the uſe of the Decoction of Male Ferne Roots, cured one Dropſie, coupled with a Quartane; but he gave a Chymical Febrifick Powder firſt, for the Ague.

Avicen. Cap. Curatio. Aſcitidis, relates one hugely ſwelled, that eat abundance of Pomegranates, and was cured; theſe were binding, but their ſharpneſs might provoke Urine; they were cool, but many Dropſies are hot, wherefore *Schenkius: Obſ. Medic. pag.* 419. relates ſome Hiſtories of thoſe that were cured by drinking much cold water, when in others it cauſeth the Dropſie.

A Juvantibus & nocentus optima deſumitur indicatio: From thoſe things that help, and thoſe that hurt, we may jndge of the Cauſe; and *Chriſtopher a Vega* cured one Hydropick by Epithemes to the Liver, of Juyce of Endive, Cychory and Vinegar; this was a ſlight buſineſs, yet it is queſtionable, if they did it by cooling; for Cychory being bitter, is held hot.

I have known Plantane help ſome; that is not likely to have any Spirituous hot parts in it; yet *Sennert. Epitom. Scientiæ Naturali, p.468.* ſaith, *Plantane hath a mixt force both of binding and cleanſing*: For this

and

and Pomegranates are very binding, and so is Oake Bark, with the Decoction of which one Hydropick was cured.

It was related to me, that a Gentlemans man being much swelled, was told that *Guaiacum* was excellent for a Dropsie; he therefore took one of his Masters Bowls, and either boyled or powdered it, and was cured by it; his Master afterward missing his Bowl, it was ingenuously confessed, That his Man had took it for his Dropsie; the Master seeing his Man cured, and as they attested, by that, forgave him. It is held drying, but there is no such thing in Nature, but it must expel moisture by Sweat, insensible Transpiration, or Urine, for nothing wasts; indeed *Gum Tragacanth* and Litharge will absorb Liquor into their bodies, but this doth not so. Frogs or Toads, (they differ in Colour, and crawling, and perhaps in Quality,) are praised for the Dropsie: *Forestus, lib.* 19. *Obs.* 35. praiseth Frogs and Toads both inwardly and outwardly to provoke Urine in Hydropicks: the Kidneys are anointed with an Oyl, wherein they are boyled, so *Libavius.lib.*2. *Batrachorum. Cap.*20. and *Solenander Consil.Med.Sect.*5.*p.*15.

And *Wierus lib.*3. *Cap.* 35. of the Deceits of the Devil, relates first the use of Land Toads; A man lived miserably possessed with a Dropsie, had spent his Means; his Wife, seeing her Husband likely to die, and if he lived longer, he would spend all, got Toads, dryed them in an Oven, and gave him the Powder, and this set him a making water largely, and in stead of ending, was a mending to him.

II. Of Purges: And first, *River.* found them successful in three Patients, mixed with Openers; one of them had the Purgers mixed with their Openers in a Masse, as *Diarrhodon*, Steel, Rhubarb, Agarick, *&c.*

I know one that hugely praiseth Steel, Rhubarb, Manna, and Syrup of Roses mixed together, to take dayly of; and one at *Baldock* hugely swelled, and his *Scrotum* like a bag, was cured hereby, by a Ladyes Direction; and it hath helped others; but the Rhubarb and Steel do the business.

*Riv.Cent.*3.*Obs.*8. found a purging Clyster do good; but commonly they will not: in three he found purging Medicines do good, and they were delivered: he gave great Doses of Scamony, and *Calomelanos Turqueti*, or *Mercurius Dulcis*; *Cent.*2.*Obs.*94.*Cent.*3.*Obs.*16.and 86. but commonly strong Purgers do harm; the Bowels are often wasted, or exulcerated, or corrupted; Elaterium is most commended.

Paul. Renealmus, Obs. 166. cured one that had an *Ascitis*, with a *Leucophlegmatia*, for two years, with a Stomachical Chymical Powder,

that

that wrought upwards and downwards, and cured in four days: And *Obs*. 122. He cured one in eight days with a Chymical vomiting Powder; it wrought both ways: He also gave the Decoction of Strawberries, and Spirit of *Mercury*; the Party for divers months had a *Leucophlegmatia*, with an *Ascites*, and Languishing.

III. For bleeding: we knew it very bad in one, and a large swelling from wind or inflation, increased, and the party died. *Laz. Riverius* let blood in two or three Dropsies, and did well; also in one Tympany, *Cent*. 3. *Obs*. 86. Bleeding commonly is not good, but in any Disease it may be proper or improper, as the cause of the Evil is, and the qualification of the Body in which it is.

IV. Sweating is very available; we have known it.

Jo. Schenkius, Obs. pag. 420. by a natural or spontaneous sweat one was cured.

Tho. Barth. Cent. 3. *Obs*. 23. A young man several times had the Dropsie, his Skin was pellucid, naturally, not by any Art; he sweat out water so that all his Linnen was wet; it run through his Skin, as water ouses through a cloth, when strained: several times he did thus critically evacuate, yet the water gathered again, and his natural Spirits and strength declined, and he died.

V. Concerning Vomiting, we recited two Observations out of *Renealmus*; one Woman with Child drank much cold water, was hydropical; a Chymical vomiting powder brought up three pints of water, and water went by seigh for two days, and health followed, *P. Reneal. Obs*. 146.

The same Powder, a little altered with small additions, cured two other Hydropicks, working sharply upwards and downwards.

Marcellus Donatus, lib. 4. *de Histor. Medica. Mirabili*, relates how one was cured by vomiting on Natures own accord, no Medicament took.

But another from *Nicolus, Serm*. 5. *Tract*. 5. *Cap*. 15. died in vehement Vomiting, that happened in his Dropsie.

Jo. Schenkius, pag. 420. writes how one was observed from being Sea-sick, to vomit, and that Vomiting cured his Dropsie.

We have experienced nothing of it: In any Sickness, if the Stomach is stopped or oppressed, Vomiting may do well; and if the Stomach is clear, and not affected, Vomiting is unnecessary in most Diseases; it may bring up much raw Flegm, if not water, in some Hydropicks,

picks; yet because it is very sick Physick, certain to make sick, and uncertain to make well, it is to be superseded in most Dropsies.

VI. Dyet: We have heard of some, and *River. Obs.* relates others, and *Schenk.* more, that were delivered of Dropsies, onely abstaining from drink, and some from all potable Aliment.

Nicolus, Serm. 5. *Cap.* 25. One was cured by Dyet, void of moisture, and Diuretick Parsly was put in exenterated Fowls he ate roasted, he ate Bisket, and drank a little Wine after it, and drank no more all day, except by chance, and then Wine was mixed with Water; and another hugely swelled, was so cured: but this is not to be trusted to commonly.

VII. We shall promiscuously in the next place shew divers strange wayes, and unusual means, whereby some have been cured of the Dropsie, and most of them accidentally, and on Natures accord: Nature endeavours to free her self, and cast out her Enemy; yet if the inward parts are corrupted, though she vents the water by Holes, Apostems, Bladders, *&c.* the party often dies.

An Abscess from Nature opened in the right side of the *Abdomen*, and many bladders of water ran forth for divers days; the Sick was cured, *River. Obs. Commun. ult.*

Rhasis, Cent. 21. A woman with a Womb-Dropsie, being a washing Clothes stoutly over a Tub, buckling down often, avoided, *per Uterum*, many pints of water, and was delivered.

Schenk. 418. One by dayly Labour, another by Nature were healed: And 420. another by natural sweat, and another by being Sea-sick, cured: By a wound given by one in anger in the *Belly*, the Water of one Hydropick ran forth, and was healed.

Another was burnt by chance in the Thigh, there arose a blister, and brake, and dayly the water vented thereby, and did cure.

Ex præcisis unguibus effluens aqua curatus est unus.

In two *Asciticks* Nature opened an hole in their Navils, water ran out dayly gradually, and they were healed: In another a bladder arose in the Navil, water ran out by it, and the party was healed.

Nature spontaneously made an Orifice betwixt the *Peritonæum* and Muscles of the belly, from whence two hundred bladders of Water were drawn forth. See *Schenk. Collect. Obs. pag.* 420, 421, 422.

Valeriola, lib. 4. *Obs.* 3. Nature opened the Navil of one, and water ran out gradually and dayly, and the Diseased recovered.

Plater,

Plater. Obſ. pag. 650. ſaith, Bliſters or Ulcers ſpontaneouſly opening in the Feet or *Scrotum* do pour out much water, ſometimes dayly, and eaſeth the Sick, yet often the Spirits languiſh, and death follows.

Water ran forth by the Feet of one, and he was healed, *Schenk. pag.* 420.

A Veſicatory applied to one, ſet the water a running, which did continue till the party was healed, *River. Obſ. Com. page* 323.

And *Marcell. Donatus, pag.* 420. brings the like Examples.

An Hebrew Phyſician opened the *Scrotum* of one Hydropick, ſwelled as big as ones head, dayly the water ran out to eight or ten Ounces, yet he died, his inward parts likelily being corrupted, *Tulpius, lib.* 2. *Obſ.* 39.

Paracenteſis and Bliſters made in the Legs by Cauteries, *Tulp. lib.* 2. *Obſ.* 39. condemns by two or three Examples. Sometimes the Belly ſinks, and they breathe better, yet die ſoon languiſhing, though the water is gradually drawn out; but where by *Paracenteſis* it is let out by a tap on heaps, they ſometimes die ſuddenly, all the Bowels ſink and fall down, the water that uſed to ſupport them, being ſuddenly gone; it may be compared to Child-bed-Women.

Plat. Obſ. Med. pag. 646. Bliſters gave eaſe, but they looked black at laſt, and the Party died. Secret Gangrenes kill ſome that way.

A Noble Matron, her belly and feet much ſwelled with water, ſhe uſed to be ſhort-winded, and to drink much water, ſhe was with Child, and was delivered of her Child and Dropſie together, being well naturally purged in Delivery, *Plat.* 637.

So another great bellied woman was delivered of her Dropſie, 638.

Another uſed oft to be hydropical when ſhe was with Child, and did abort, then was freed of her Dropſie; but the fourth or fifth timedied in abortion. *Idem, ibidem.*

If after the water is let out of the belly by *Paracenteſis*, the Party doth relapſe or ſwell again, death for the moſt part enſues; yet one is cured after ſuch a Relapſe, *Schenk.* 421. He and *Felix Platerus* bring three or four Examples of Hydropicks, whoſe Navil, the inward Skin being broke, did protuberate, and look like a pellucid bladder full of water; in ſome they brake, poured out much water, eaſed the *Dyſpnœa*, and the belly fell, but moſt died when the water was ran forth: One had *Cardialgia*, vomiting and ſinking of her Spirits ſupervening the free emiſſion of the water.

Now we will deliver ſomewhat of the Cure of particular Symptoms, or concomitant Ails in Dropſies.

A *Dyspnæa* or *Asthma*, *Plat. Extub. Obs. pag.* 652. saw apparantly in divers, and in other places he mentions it; the letting out of the water commonly, to abate the short-windedness, that did depend upon the heaving up of the Belly, distension making compression; he gave Juyce of Orris, with Sugar-Candy, and *Vinum Hippocrat.* ℥i. the Party vomited much viscous and tenacious Flegm, and had three stools, and breathed pretty freely.

Another Asthmatick in a Dropsie begun, was helped by *Squills*, *Enula*, *Orris*, *Prassium Sambucus*, *Ebulus*, *Senna* and *Agaric.* made by steeping into a gentle *Apozem.*

Inflations in Dropsies: *Plat.* helped two, *pag.* 632. one with Decoction of our Flower-de-luce-Roots, or Orris, Eldern, and Bittersweet, used for four days; the other with Harts-horn, took three or four times, boiled in Broath: and though this seem strange, we knew one use this to that purpose successfully; and why not, by an occult quality, as well as Wolves Guts help Cholicks, Foxes Lungs, the Lungs; Boars Tush, the Quinzey and Pleurisie; *Bulls Pizzle*, the Pleurisie? *&c.*

A *Black Jaundice* coupled with an *Ascites*, was cured, *Plat. lib.* 3. discolorated with a mass of Pills, whose Ingredients were *Agarick*, *Rhubarb*, *Diagrid*, *Gum Amoniacum*, &c. a Wine steeped with *Orris*, *Saldonella*, *Sambucus*, *Ebulus*, *Cychory*, *Dent-de-Lion*; all these are choice Medicines in Dropsies: Also he had a Powder of *Diagallanga*, *Dyacimini*, *Sentalis*, *Cinamon*, *S. Anisi*, and *Coreandri.*

A *Tympany* with an *Ascites* begun, *Plater.* cured with Wine of the Roots of *Ebulus*, *Sambucus*, *Dulcamara*, *Absinthium*, and *Orris*; he sweat, with *Spirit of Juniper*; his Belly was anointed with *Aqua-Vitæ*, *Spirit of Juniper*, and *Caraway-Seed*, Obs. pag. 656.

The End of the First Part.

A TABLE OF THE DISEASES Treated on In the Second Part of this BOOK.

Of the Diseases of the Head.

Chap. 1. OF *a dry Distemper of the Head.*
Chap. 2. *Of a moist Distemper of the Head.*
Chap. 3. *Of pains of the Head from an hot cause.*
Chap. 4. *Of Headach from cold.*
Chap. 5. *Of a Dropsie of the Head, or* Hydrocephalos.
Chap. 6. *Of Headach from waterish Humours.*
Chap. 7. *Of Headach from Choler.*
Chap. 8. *Of Headach from Flegm.*
Chap. 9. *Of Headach by consent from the Womb.*

Chap. 10. *Of Numbness or Stupidity.*
Chap. 11. *Of Headach from the* Stomach.
Chap. 12. *Of Headach from Drunkenness.*
Chap. 13. *Of Headach from Blood.*
Chap. 14. *Of Headach from a Melancholy humour.*
Chap. 15. *Of Headach from windiness.*
Chap. 16. *Of a* Vertigo, *or giddiness in the Head.*
Chap. 17. *Of the Passion of the Mind moved by Love.*
Chap. 18. *Of a* Cephalæa, *or old Headach.*

Of the Diseases of the Eyes.

Chap. 1. O*F Dimness of sight, or Blindness, called* Amblyopia, *or* Amaurosis.
Chap. 2. *Of* Nyctalopia, *or Night-Blindness.*
Chap. 3. *Of* Strabismos, *or squint Eyes.*
Chap. 4. *Of Spots of the* Cornea, *or Webs of the Eyes, called* Albugo *or* Leucoma.
Chap. 5. *Of a Cataract or Suffusion.*
Chap. 6. *Of an* Ophthalmy, *or Inflammation of the Eye.*
Chap. 7. *Of* Pannus, *or bloody Veins in the Eyes.*
Chap. 8. *Of Clouds.*
Chap. 9. *Of* Midriasis, *or a dilatation of the Apple of the Eye.*
Chap. 10. *Of Procidence, or going forth of the Eye.*
Chap. 11. *Of Pushes, or little Wheals of the Eye.*
Chap. 12. *Of* Proptosis, *or Procidence of the* Urea.

Chap. 13. Of *Phthisis, or narrowness of the Pupil.*
Chap. 14. Of *Eyes bloodshot.*
Chap. 15. Of Emphysema, *or a windy Tumour of the Eye-lids.*
Chap. 16. Of Hydatis, *or little Apostems of the Eye-lids.*
Chap. 17. Of Chalazion, *or a round Tubercle.*
Chap. 18. Of Crithe, *or the Corn of the Eye-lids.*
Chap. 19. Of *Ulcers of the* Cornea.
Chap. 20. Of Hypopion, *or matter under the* Cornea.
Chap. 21. Of *Callous and rough Eye-lids, called* Sclerophthalmia, Ptilosis, *and* Trachoma.
Chap. 22. Of *itching of the Eye-lids, or* Psorophthalmia.

Of the Diseases of the Nostrils, Tongue, Teeth, and Lips.

Chap. 1. Of *the* Pose, *or Distillation by the Nostrils.*
Chap. 2. Of *hurt of smelling.*
Chap. 3. Of *Sneezing.*
Chap. 4. Of *a* Carcinoma, *or Cancer of the Nostrils.*
Chap. 5. Of Polypus, *or Excrescence of Flesh out of the Nose.*
Chap. 6. Of *the Stench of the Nostrils.*
Chap. 7. Of *depraved smelling, or mis-scenting of things.*
Chap. 8. Of Sarcoma.

Chap.9. Of Ptyalismos, *or immeasureable spitting.*
Chap.10. Of *Teeth edged, or astonished.*
Chap.11. Of *Teeth eroded, or broken away.*
Chap.12. Of *Toothing of Children, and pains.*
Chap.13. Of Paroulis, *or Inflammation of the Gums.*
Chap.14. Of Rhyas, *or Consumption of the weeping flesh.*
Chap.15. Of Encanthis, *or too great growing forth of that Flesh.*
Chap.16. Of *Ulcers of the Gums, or Mouth; also of a* Fistula, *Putrifaction, and Exesion of the Gums, and of a Cancer thereof.*
Chap.17. Of *Excrescence of the Gums.*
Chap.18. Of *a* Fistula *of the Teeth.*
Chap.19. Of *swelling of the Lips.*
Chap.20. Of *the Fissures, or chaps of the Lips.*
Chap.21. Of *Hare-Lips, or cloven Lips.*
Chap.22. Of *Discoloration of the Lips; of their paleness or lividity.*
Chap.23. Of *Mouth-writhing, or Convulsion of the Face.*
Chap.24. Of *the Vice of Speaking, or defect of right Pronuntiation, and Stuttering.*
Chap.25. Of *a Palsy of the Tongue, and the Black swelling of the Tongue.*
Chap.26. Of *Tongue-ty'd-Infants, or the Frog, so called, being a Ligature under their Tongue.*
Chap.27. Of *a Tumour, or Increment of the Tongue.*
Chap.28. Of *an* Ægylops.

Of the Diseases of the Lungs.

Chap.1. OF *Hoarsness.*
Chap.2. *Of a Catarrh, or Distillation of Rheum.*
Chap.3. *Of an Asthma, or hurt of Breathing.*
Of vomiting Blood from the Spleen.
Of Diseases of the Midriff.
Of Blood extravasated, and clottered in the Bladder.
Of Inflamation of the Bladder.

Of the Diseases of the *Uterus* or Matrice.

Chap.1. OF *Distemper thereof.*
Chap.2. *Of Narrowness of the Vessels.*
Chap.3. *Of Weakness.*
Chap.4. *Of Inflamation thereof.*
Chap.5. *Of Pains therefrom.*
Chap.6. *Of Worms of the Matrice.*
Chap.7. *Of Stones therein.*
Chap.8. *Of a* Cancer Uterinus.
Chap.9. *Of a Womb-Dropsie.*
Chap.10. *Of Inflamation.*
Chap.11. *Of* Mola, *or false Conception.*
Chap.12. *Of* Condyloma Uteri.
Chap.13. *Of Prurient Pustules.*

Chap.14.

Chap. 14. Of *Womb-Melancholy.*
Chap. 15. Of *divers Symptoms affecting Great-Bellied-Women.*
Chap. 16. Of *Abortion, or Miscarriage.*
Chap. 17. Of *the dead Child.*
Chap. 18. Of *a Feaver after Delivery, or a Feaver of Milk.*
Chap. 19. Of Diarrhæa's, *or Fluxes following Delivery.*
Chap. 20. Of *Monstrous Births, or Imperfect Children.*
Chap. 21. Of *following Symptoms, or Diseases of delivered Women, as fault in Quantity or Quality of Loches, or Child-Bed-Purgations: of Throes, or After-Pains: of stopt Secundines, or After-Burdens staid, &c.*

Of Feavers.

Chap. 1. Of *a* Quotidian, *or every-day Ague.*
Chap. 2. Of *an* Hemitrice, *or* Semitertian *Ague.*
Chap. 3. Of *an Intermitting,* Quartane, *or Third Ague.*
Chap. 4. Of *an* Hectick *Feaver.*

Of

Of Diseases and Affects of the Hair, and of outward Eruptions.

Chap. 1. OF a Defluvium Capillorum, *or general falling off of Hair.*
Chap. 2. Of Psilothra, *or Medicines taking away superfluous Hair.*
Chap. 3. Of *Baldness.*
Chap. 4. Of Ophiasis.
Chap. 5. Of *plating of the Hair, of cleaving of the Hair, of Worms in the Hair.*
Chap. 6. Of Alopecia.
Chap. 7. Of *Medicines hindering the growth of superfluous Hair.*
Chap. 8. Of *Curling, or Colouring the Hair, to take away gray Hairs,* &c.
Chap. 9. Of *Scurfiness in Hair.*
Chap. 10. Of Phtheiriasis, *or the Lowsie Evil.*

Of Evils, and Outward Ails.

Chap. 1. OF *the Kings Evil.*
Chap. 2. Of *Corns.*
Chap. 3. Of Bronchocele, *or a Throat-Rupture.*

Chap. 4. *Of Warts.*
Chap. 5. *Of Swellings or Apostems that they call* Atheroma, Steatoma, *and* Meliceris.
Chap. 6. *Of Kibes, or Chilblanes.*
Chap. 7. *Of* Ancomes, *or* Paronychia *in Greek.*
Chap. 8. *Of* Ecchimoma *in Greek*, Sugillatio, *or* Livor *in Latine, in English signifying black and blew Marks, or Discoloration of the Skin from Bruises, or otherways.*

Whereunto is Annexed

A small Treatise of Sicknesses and Diseases from Witchcraft, and Supernatural Causes: Being useful to others besides Physicians, in that it confutes Atheistical, Sadducistical, and Sceptical Principles and Imaginations.

Morbi

Morbi Capitis.

ALl theſe papers, or chapters were formerly writ, about the year 1658. and were compiled by Tranſcription from ſuch Authors as are mentioned: I ſtrove to omit nothing of chief concernment, ſo that what one had not, I found in another, and ſo thought to make up things compleat; but ſince I have writ many Obſervations, and read more, ſo that I ſee the Authors of thoſe Practices of Phyſick went conjecturally to work in ſome things, and upon miſtaken Experience in others; in many true, but thoſe, not all the truth, nor the moſt material truth; yet of theſe Diſeaſes I then wrote of, they do as little infringe Experience as any; for Authors were moſt miſtaken in thoſe Diſeaſes it chanced we had not wrote of; and therefore we were the willinger to put theſe to Publique View: yet the Reader muſt not think to find the Sick juſt thus, as we have deſcribed, according to Practical Authors, in theſe Diſeaſes; ſo many Men, almoſt ſo many Varieties and Differences: we have beſt ſhewn the Method and Courſe of Nature, and what moſt commonly and truly happens to and in the Head by the diſcourſe of *Head-Diſeaſes* preceding, drawn from true and ſure Experience and Obſervations; not onely ſingular Caſes, but chiefly all ordinary Diſtempers of the Head may be judged thereby: and that, that in an *extream degree* cauſes Death, in a *remiſſe degree*

is the cauſe of a Diſeaſe. I have not picked Obſervations for me, or left out thoſe againſt me; for indeed I do not ſet my ſelf to be for one or other, and then bring Experiences that make for me to prove it; but impartially, leaning neither to one, or other, I ſearch Experience, and to the Truth I apply, and ſubject my Opinions thereto. Yet here will come in ſome things conſiderable, beſides what hath gone before, different from what Practical Authors have writ, or over and above what they writ.

1. As to the Subject or Part, Head-ach varies; the Antients onely diſtinguiſhed a ἡμικράνιον, which comes from ημισυ, ſignifying *half*, and κράνιον the *Skull*, in Latine, *Hemicrania*; in Engliſh, the *Megrim:* now for pains to happen juſt ſo, is a rarity; for they fall no more on one ſide, than another, and oftener on the forepart of the Head, then either Side; and as often in the hinder part of the Head: they are ſometimes, *viz.* Paines, in the Crown; ſometimes in the Sutures, ſometimes at Root of the Noſe and Eyes; ſometimes in one Temple, or both; ſometimes in one Ear, or both.

2. So for matter of *Genera*, or kinds of Head-aches; the Antients did not know all, and thoſe they wrote for, the common Courſe and Method of Nature are as ſeldom found in, as thoſe things they count Rarityes; in all Diſeaſes, as Epilepſies, Apoplexies, Lethargyes, Madneſs, Phrenſy, *Delirium*, Convulſions, Palſies, *Stupor*, &c. may be pain of the Head, according as a wateriſh Flegm, or green, or yellow, or black water, or gelly, or purulency, or Apoſtematous matter is generated in this part or that of the Head, more or leſſe for quantity, more homogenious or heterogenious in quality.

Some have a pain of the Head alwayes at Sun riſe, and as the Sun draws nigher, the more vehement; and after Noon, that the Sun goes farther off, the pain fades.

Others have a pain onely at Noon, a dayes.

Others

Others have pain in the Head, according to the courſe o the Moon; as theMoon encreaſeth, greater; as it decreaſeth, leſſe.

Sometimes pains of the Head are Epidemical, ſometimes they are continual, ſometimes they come by certain Periods, and Paroxyſmes, as Agues; ſometimes a *Diſpoſitio patibilis, Capitis*, as *Platerus*, in *Praxi Medica*, obſerves, is the Cauſe every light motion, imagination, fretting, heat of the fire, lying awaken, *&c*, raiſeth Head-ach.

Sometimes the pain is a ſhooting and dogging, ſometimes an heavineſs and dullneſs, ſometimes like pulling and dilaceration, ſometimes a ſence of violent diſtenſion, and burdening; and there are more Varieties ſtill.

3. Nor are the Cauſes the ſame, and no more than what Practical Authors write.

Stones of divers forms and magnitudes are found the cauſe of many ſharp and Cronical Head-pains; theſe Stones lye ſometime in one part of the Head ſometimes another; ſometimes they are ſneezed forth, and Head-ach hath ceaſed therefrom; ſometimes they have killed, and been found by Diſſection.

Worms alſo of divers ſhapes and magnitudes are generated in the Brain, or parts of the Head, even as they and Stones are generated in all parts of the Body beſides; they cauſe great itching in ſome, pain and dogging in the Heads of others.

Sometime Critical, ſometimes Cronical, ſometimes they creep forth, or are ſneezed out; ſometimes they kill, and are found by *Anatomy*.

Epidemical Head-aches have been found from a Temperature and quality of the Air, turning the Humours in the Head into Worms, even as the Air diſpoſeth Children to verminous affects in Guts or Stomach.

In others that are diſſected, there are found bladders of water, or Apoſtemes of a ſharp matter, or Inky matter, or yellow water,

ter, Abſceſſes, Gellyes, Globes of Flegm, pure water; cauſing either eating aſunder ſome parts in the Head, Diſtenſion, Vellication, contamination, or poyſoning to the Brain, *&c.* thence raiſing great Head-ach.

An Acquaiutance of mine, a prudent Phyſitian, told me that two or three years ſince, a Child was opened nigh *Peterborough*, I think by Doctor *Wright*, it had long been troubled with Head-pains, and grievous; in the forepart, there was ſound a Bladder of water lying in the forehead, as it was betwixt the eyes.

CHAP.

CHAP. I.

Of a Dry Distemper of the Head.

THis alone effects not pain simply of it self, unless heat, or cold be adjoyned.

Its *Causes* are, 1. A dryer constitution of the Air. 2. Hunger and Fasting. 3. Too great and long continued Exercise and Sweats. 4. Lechery and venerious acts, 5. Perturbation of mind, ei-offensive or pensive; as Wrath and Studying. 6. Watchings. 7. Too great emptying, whether natural or artificial.

Sig. 1. Diagnost. are perceived by the Nose, sending forth few or no Excrements.

2. By the Eyes being hollow, if watching preceded.

3. The skin of the Head is felt dryer than naturally it should be.

4. Want of sleep, and the Senses are sharpned.

5. Squallour of the Face, or a wrinkled look.

6. There went before a dyet tending to dryness, or some or all of the aforesaid Causes.

Dyet. 1. Where the Air is moist. 2. Dyet moistening and yielding good nutritive Juice, are to be chiefly prepared; Cock's Stones, or the Broath of a Pullet, Cock or Capon, or other Yelk of Eggs, Pheasants, Patridges and the like, which nourish much, are very proper Dyet. Salt Meats are not alowable.

For Drink may be made Emulsions of the four great cold Seeds, with Barly-water, and sweetened with Syrups of Violets; if Wine may be permitted, it must be thin, and well allayed with water.

Baths of sweet Water warmed, are to be frequented.

But carnal pleasure, great exercise, fasting, thirst, all perturbations of the mind and watching, are to be eschewed, as adding to a dry Distemper; neither is costiveness beneficial: therefore Lenitives are good, used now and then, to set the passages free.

In Topicals, or application, Oyls for Unction, chiefly of the fore-seam of

of the Head, or *Os triquetrum*, are commended; as Oyl of Fleawort mixt with Oyl of ſweet Almonds, Oyl of Gourds and of Violets, a Liniment or Unguent may alſo be prepared of them, adding Gooſe-greaſe and Hens-greaſe.

Embrocation of Water-Lillies, Violets, Mallows, Lettice-leaves, &c. are very uſeful, and all ſuch things that are proper for the Head, and of a moiſtening quality.

CHAP. II.

Of a moiſt Diſtemper of the Head.

MOiſture ſeldome alone raiſes Headach, but as 'tis commixed with Humours; therefore we think it improper to intitle it as a cauſe of Headach, but only treat of it as 'tis a bare Diſtemper of the Quality. Yet heat or cold mixed herewith in the Head, may effect pain. And ſeldom but there is an humour joyned with moiſture.

Its *Cauſes* are,

1. Air of a moiſtening temperature; as Rainy.
2. Dyet, where thoſe things that multiply blood, greatly further it.
3. Medicines of a moiſtening quality, either internals or externals; as Baths and Unctions.

Diagnoſticks are gathered,

1. From much filth flowing out at the Noſtrils.
2. From fulneſs and puffing up of the Eyes, with moiſture in them.
3. From propenſneſs to ſleep, and proneneſs to a lethargical ſtate, eſpecially if a pituitous Humour be collected.
4. From fulneſs and pulſation of the Veins.
5. Catarrhs for the moſt part follow.

Dyet. All things that moiſten, are to be ſhunned. A Dyet generally compoſed of drying Meats, is to be uſed, and ſuch an one as is preſcribed for a Lethargy: and contrary to that directed for a dry Diſtemper; chiefly uſe of *Guaiacum*-drink.

Externals: Caps made of Cephalicks and Aromaticks, Suffumes and dry Bags, perfuming the Cap at night with the ſmoak of Gum *Anime*, and *Nigella*-ſeeds, is very profitable, if alſo Headach be preſent.

CHAP.

CHAP. III.

Of Pains in the Head from an hot Cause.

PAin in the Head, or Headach, is reckoned threefold by *Galen.* The first kind whereof the *Greeks* call *Cephalalgia:* some abusively *Soda*; the *Latines, Capitis dolor.* The second Kind is called by the *Greeks* and *Latines Cephalaa*, and is an invetterate old Headach. The third Kind is the Megrim, possessing only one side of the Head, called both in Greek and Latine, *Hemicrani.*

Of the first of these we think it convenient to treat distinctly according to its various Causes.

And first therefore of a Distemper. And first from Heat.

A bare Distemper of the Quality without presence of any Humour.

This Distemper is caused by all such things as kindle and stir up Humours, whether internal or external.

1. Internal Causes are, *First*, Such as raise Humours, and enkindle and inflame the Blood and Spirits, as are immoderate motion of the Body. *Secondly*, Of the Mind, as Anger, Furiousness and Solicitudes. *Thirdly*, Plenty of spirituous Blood, whereby the Head quickly grows hot, and conceiving preternatural heat, is pained, according to *Platerus.*

2. External. *First*, as Heat of the *Sun*, which is a main cause, and happens to such as stand long bareheaded in the *Sun*. *Secondly*, Heat of the Fire, specially having a great flame. *Thirdly*, Hot Baths. *Fourthly*, Use of Meats and Drinks, 1. too *hot* in nature, 2. vaporous, as Garlick, Leeks, Onions, Wine, &c. *Fifthly*, Keeping in an air that is heat, or naturally of too *hot* a temper.

Prog. If there be with Heat vellication or distention, 'tis bad; for it shewes that there's a Matter fomenting. Cholerick persons are most troubled herewith.

Platerus saith, *There's a* Dispositio Patibibis, *or a Disposition of the Head to aking, without the arising from any manifest Cause, as may be perceived, but is rather from a too exquisite sence, or hereditary, or contracted by evil custome in such to whom there is with it no hurt of the other Functions.*

The place of the Headach, saith *Platerus*, is *inter Calvaria*, or in the Menings of the Brain, or Brain it self; in the Menings, beause they are endued with a sense of Touch; in the substance of the Brain, (whenas 'tis insensible;) many think there can no pain arise there, but in the Nerves proceeding therefrom, in the fore and hinder part of the Head.

Sign. 1. The pain is somewhat violent with heat, intense, and to be felt, with dryness of the Skin.

2. The sprinkling of cold things refreshes and delights.
3. The Eyes look red.
4. Beating of the Pulse of the Temples within the Skull.
5. Little Sleep.
6. Changing of the imagination and quietness of the Senses.

Dyet 1. *First*, Air cool; if not so naturally, 'tis to be acquired by Art: the Air is tempered and cooled,

1. By strewing Boughs and cooling Herbs, and such as have also a grateful smell, as Violets, Roses, Water-Lillies, Willow-Leaves, Vine-Leaves, Endive, and the like.

2. By sprinkling cold water in the Floor, distilled Water of Roses for the richer sort, or other cooling distilled Waters for that use, would be more beneficial; or by pouring of cold Water out of one Vessel into another.

3. By smelling to Posies, or Nosegayes, made of Roses, Violets, Clove-Gilliflowers, and other Herbs, that cool and refresh the Brain; or a little Camphir dissolved in Vinegar and Rose-Water, or to snuff up Rose-Water into the Nose: *Jo. Prevotius* adds unction of the Nostrils with Oyl of the Flowers of Willow, made by Insolation.

4. By freeness of the Air, and openness of the Room; against which make much company, that by their breathing do apparantly and very much heat the Room.

5. The North Air is best; if a Chamber may be had commodiously for the Sick, whose Windows open Northward.

Secondly, Quietness and Rest is by all means to be procured: where

1. All perturbations of the Mind are to be eschewed, and the occasions of them.

2. Noises, frettings, clamours, are no ways Innocent.

3. Motion and Labours are to be avoided, and Carnal Copulation.

4. Sleep by all means to be procured; for 'tis not altogether imprudency

dency to make his ſleeps now, longer than before they were wont to be, which is much furthered by ſmelling to Herbs that cool and refreſh, and are a little ſoporiferous, as Roſes, Violets, Water-Lillies, Lettice, Cowſlips; ſtronger, are Flowers of Poppies red and white, Night-ſhade, Mandrakes, Henbane, Hemlock, *&c.* with *Opium*, which are ſeldom (unleſs watching be very much exceſſive) to be uſed alone, and then but ſparingly, or mixed with ſome of the aforenamed gentler Narcoticks; they may be laid upon the Patients Pillow commodiouſly for him to ſmell to, when he is about to compoſe to reſt; the Forehead and Temples alſo may be anointed with Oyl of Roſes, Violets, and Water-Lillies, Poppies, of the Apples of Mandrakes: of ſuch may be made an Oyntment for the aforeſaid purpoſe, both to alter the Diſtemper, and appeaſe the Pain alſo: as thus:

℞ Oyls of Violets, Mandrake-Apples, and Poppies, *ana* ℥ i. Powder of Sanders, Lettice-ſeed, *ana* ʒ ii. Camphir, ℈ i. with white Wax as much as may be ſufficient, make it of a due thickneſs for an Oyntment.

Embrocations alſo, and Epithemes may be made for waſhing the Forehead and Temples, of Waters and Juyces, (which are of greateſt efficacy) adding Vinegar for penetration, and Powders commixt. Alſo waſhing the Feet in Decoction of Houſleek, Nightſhade, Lettices, Roſes, Water-Lillies, or the like, is very good to temper the heat, and mittigate it: If yet watching be not leſſened, one or two grains of *Laudanum* may be given at night.

Dyet 2. Where, 1. All things that are of hard digeſtion, 2. Vaprous, as Milk, 3. Heating, are to be ſhunned.

And where are to be choſen, 1. All cooling, 2. Not fuming, 3. Good digeſtive Meats: Ptiſan-Broath, Almond-Milk, Broath of Chickens, Birds of Mountains, Rabbets, Fiſh tender, and of gravelly places, Bread dipt in cooling Juyces, as of Pomegranates, Lemons, Vinegar, *&c.* for Meats for ſeveral ſawces be made to temper and correct their vices. Alſo in Broath may be boiled proper Herbs.

Strong Beer and all ſorts of Wine are prejudicial; Barly water, or water wherein a little Cinnamon is boyled, or tempering pleaſant Julaps are to ſerve for ordinary drinking.

I. Internals.

In *Cure*, 1. Reſpect is to be had to the conſtitution of the Belly: by no means Coſtiveneſs is to be connived at, for thereby alone oftimes is pain made from vapours not permitted a paſſage, and the Body

wants the ventilation Nature requires: a cooling, emollient, lenitive Clifter, is therefore to be premised.

2. Letting blood is to be instituted, for Evacuation of the quantity, and correction of the hot temper of the blood: some like opening the veins in the foot; but commonly the Cephallick Veine of the Arm is taken; 'tis best done at Fall, or Spring.

3. Purging with more gentle Medicines, chiefly Aholagoges, Potions in great quantity, and Specificals for the Head.

2. Topicks: Where first Repellers, and Stoppers of the flowing of humours, and prohibiters of inflamation, are to be applyed: such as with cooling, have a penetrive quality, and stupifie not much, are to be chosen; Oyl of Roses, Emphacine, a little Vinegar added, to anoint the Head all over, first being shaven, is praised *Lud. Septal.* bids Oxirhodes to be dropped from on high, upon the Coronal Suture, because so they temper more, a decoction of Plantane, Red-Roses, Purslane, Housleek, &c. boiled in Water and Vinegar, may serve for a Laviment of the Forehead, Face, and Sutures: after which, the Herbs themselves may be applyed upon the Forehead and Temples, also fresh Moss, and boiled Mallows, applied to the Temples, excels.

II. Coolers. Where,

1. Observe such that are of a binding quality, though cooling, as Juyce of Quinces, Medlars, &c. are to be shunned.

2. Such as are of a stupifactive Nature must be as warily as may be dealt withall, here; as is crude Opium, Poppies, Nightshade, Mandrakes, Henbane, Hemlock, and Thorn Apples: yet they may more safely be applied to the Forehead then Sutures, which being porey, would more quickly snatch in their Narcotick force into the Brain, and so do great hurt: neither are they, as admonisheth *Lud. Septal.* to be used so much for pain, as for watching, that weakens; nor are they to be inwardly taken to alter the distempers, except there be great watching present.

A select Oyntment may be made after this manner, void of danger, and sufficiently cooling: ℞ Oyl of Violets, Water-Lillies, *an.* ℥i. Juyce of Housleek, Ducks-Meat, Purslane, *an.* ℥ß. Camphir, ʒi. Seeds of Lettice, White Poppies, Cucumbers, *an* ʒii. Wax sufficient, make an Ointment. These things may be actually cold applyed, yet more warily in old People and Children: moreover, in the use of applications we must regard that they lie not too long, nor grow hot, but are oft to be removed; neither is free transpiration to be letting, by having the head bound up with many clothes, which greatly augment

ment the heat together, which apply to the head; Padilotions also may be used profitably, made of Coolers.

3. For the Symptome, Pain, Externals are chiefly in use; yet 'tis not altogether frivolous to use cooling quieting Medicines, that quiet Humours, and render them milder and hinder ascent or motion of Vapours, as such an one; ℞ Water of Nightshade, Poppies, Violets and Roses, *an.* ℥iiii. Syrupes of Violets, Water-Lillies, Mints and Poppies, *an* ℥i. made tart with spirit of Vitriol.

Moreover, in more urgent pain, from which both a Feaver and gathering of Humours may be suspected, to give Narcoticks inwardly is not altogether irrational; nor is opening a veine in the forehead to pacifie, cool and lessen the enkindled and fiery Spirits, alwayes unsuccesful.

Topicks: Anodine, the best are Oyl of Dill-seed, of Roses, Eldern, Purslane, Ducks-meat, Priver, Nightshade, Water-Lillies, Fleabane Lettice, Camphir, Cucumbers, Plantane, Housleek, and Poplar-Buds; of these may Oils, Unguents, Lotions, Epithemes, Embrocations, and Powders be made.

First therefore an Oyntment of great force may be made after this manner.

℞ Oyl of Fleabane, (but, say Astronomers, the Fleabane must be gathered in the Hour of *Mars*, he being, if it be possible, in *Aries*, in a good Aspect to the Moon) ℥i. Poplar Buds, and Eldern Buds, *an.* ℥i. Camphir, ℨß. Vinegar of Roses for penetration, ℥ii. with white Wax a sufficient quantity, compose all for an Oyntment; with which anoint the Forehead, Temples, and about the Ears, where may be suffered by absence of Hair, when pain urges, or chiefly at night, at lying down.

In the morning wash the Face all over with Vervain, Rose, and Fleabane-water, and a little Vinegar in it.

Emplaisters may be made of the afore-going Simples; but because by their long lying on, they heat, and hinder the free passage of the hot Vapours, and Spirits, by binding up the Pores too straitly, therefore Pultesies especially to be applyed in an exacerbation, are more convenient for Transpiration, and Ventilation: as thus,

℞ Vervain, *Mints*, Housleek, *an.* mi; Seeds of Lettice, *Mallows*, and Eldern-Flowers, *an.* ℥ii. boil all in Water and Vinegar; then drain out the superfluous Liquor, with which, moderately heat, bathe the places afore-directed; and then apply the Herbs, with Clothes moderately strait bound on.

If

If Pain be more intense, and remits not with these gentler safe Remedies, then we must use Narcoticks, such as were prescribed before for such as watch over much: yet they are rather to be forborn (unless *Delirium*, Feaver or Inflamation is evidently foreseen to follow upon the greatness of the pain) in Children, for their Constitution is colder and moister, that may congele[illegible]amous, and bring them into Epilepsies, and other Diseases: 2. Not to old men, lest through extinction of their weak heat, and stupifaction, they be brought into cold Diseases, &c. *e Caput*: 3. Not in Women of soft and tender Skins: 4. Not so fit where the Sutures are looser; nor indeed are they fit to be laid to the Sutures, for so as we said before, they cool and dull the Brain too much; therefore tis more safe to use them in application to the Forehead onely: 5. Nor in Catarrhous Constitututitutions: 6. Less useful in pain than watching, and least of all in heat.

Lastly, It would not be amiss (together with the continuation of the afore-going Medicines for some time) always to wear a *Cucupha* made according to Art, of the following Simples, powdered and interwoven.

℞ Red Rose-Leaves, Nutmegs, white Sanders, *ana* ℨiß. Violets, Water-Lillies, *ana* ℨi. Seeds of Roses, Fleawort, Purslane, Plantane, Flowers of Melilot, Mint, Bettony, Lettice, Couslips, *ana* ℨß. Vervain, ℨii. mix them for a Powder: this will corroberate the Brain, hinder the gathering and stuffing of humours in it, and if any be impacted discuss them, and hinder relapses of pain.

We think it not convenient to adde discutient Digesters, and Discutients, for a bare Distemper alone, without the afflux or congestion of any Humours, but treat of them in other Chapters of Headach caused by Humours.

CHAP. IIII.

Of Headach from Cold.

A Cold Distemper without afflux of humours, is made from external Causes, cooling; as is outward Cold, going bareheaded; as also by application of cold things to the head, or Medicines, or whatever may induce Cold, which in Bodies, pure and not Cachochymical nor Plethorick, make no apparelling of Humours, but onely do distemper.

Signes are quite contrary to those of Headach caused by heat:

1. Head not hot when felt unto, though Headach may be violent enough.

2. No redness of the Face nor Eyes, nor be they hollow, nor is the Face shrunk, but as it were distended and pale.

3. Cold things bring offence to them, and alleviate not, but hot things are delightful.

4. Heaviness of the Head, a drowsie disposition, and propenseness to sleep.

Dyet. 1. Air that is cold is by all means to be eschewed, a good fire is therefore to be kept.

2. Sleep not excessive, nor too mean.

3. Exercises good, as riding or walking.

4. Molestation of Mind, Sadness, Studies, deep Speculation, and all other Affections of the Mind, that be immoderate.

5. Meat: Where Flesh of all Water-fowls is to be eschewed, and all Meats that be cold potentially.

Flesh of Hens, Chickens, Partridges, Pheasants, rere Egs, *&c.* with Wine, are good Food.

Cure. The Distemper is to be taken away, to make way for which,

1. Costiveness is to be letted.

2. if the Body be Cachochymick, 'tis to be corrected, or taken away,

1. By Internals: VVhere such things as heat the Brain are to be given onely for alteration-sake, as VVater of hot Bathes, and of Brimstone.

2. Externals: VVhere

1. Hot Bathes are ordained.

2. Odorants, where all ill-scented and fuliginous-vapoured things are to be shunned; a Pomander of Aromaticks and Cephalicks are approved; or to snuff up decoction of Vervain into the Nose.

3. Topicks, all heating and friendly to the Brain, yet the greatness of the Distemper, and Constitution of the Brain, are first to be considered, and accordingly Medicines suited thereto.

First therefore, as most commendable, we prescribe such an Oyntment for the Temples, Forehead, Nostrils, and holes behinde the Ears.

℞ Oyl of Vervain ℥i. Oyl of Rhue, and of the Seeds of Cow-Parsnip, *an.* ℥ss. of Nutmegs, ʒii. Aniseeds, Roots of Piony, Sage, Betony, *ana* ʒi. with VVax make an Oyntment.

These following are commended by Authors for Pain from a cold Cause;

1. The leaves of the Tile-tree applied like a Pulteis. 2. Tobacco-leaves used in like manner. 3. The kernels of Peaches beaten with Bettony, or Vervain-water. 4. Amber-greese mixt with Oyntment of Orange-flowers. 5. Oyl of Vervain, by all is recorded as special. 6. Juice of Prucedane with Oyl and Vinegar, or an Oyl made of the Herb. 7. Oyl of *Serpillum*; or Mother of Tyme, with Vinegar, is excellent. 8. A Garland of Peniroyal, or root of Vervain, worn about the neck in manner of Amulets.

Authors direct Vesicatories for Cauteries, to be applied to the Head; and Setaues for the Neck; but because in a bare Distemper there is no matter to extract, we omit them.

A *Cucupha*, is very convenient to be worn for long time, to strengthen and rightly constitute the Brain; for which, these Simples thus composed we think most excellent; ℞. Flowers of Cowslips, Marigolds, Camomile, *ana* ℥ i. Nutmegs, wild Time, or Mother of Time, Stæchas, or French-Lavender, Bay-berries, Piony-seed, *ana* ℥ ſ. Castoreum, ℈ i. Eldern-flowers, Mint, Featherfew, *ana* ℈ ij. Vervain gathered in the hour of *Venus*, she ascending fortunately, ℥ ij. Reduce all into gross Pouder, and interweave, or sew it in a Sattain-Cap, and wear it constantly, the hair being first cut very thin, so that the force of the Pouder may the better pass to the brain. Of these Simples may several Compositions be made, seeing they are all very conducible for Pain.

Also Cephalical Electuaries and Conserves for internal use, would be very necessary and advantagious, being continued a good while together.

CHAP. V.

Of a Dropsie of the Head.

HYdrocephalos is a watery swelling, or Dropsie of the Head, made from collection of a serous Humour, or windy Matter, in some part of the Members making or constituting the Head.

Place. 'Tis either within or without the Skull, between the Pericrane and the Skin, or the *Pericarnium* and the Mouth, or between the Mouth and the Membranes of the Brain.

Cause,

Cause is the ſame with a Dropſies Cauſe; *viz.* collection of water, which runs out by *Anaſtomoſis* or *Diapedeſis* of the Veins. *Fabrit.* found in the fore Ventricles of the Brain, eighteen pound of clear Water.

2. It happens to Infants from the violence of Midwives in delivery.

3. From the wateriſhneſs and moiſtneſs of the maternal Heat in the Infant.

Secondly. This Tumour is ſometime windy from weakneſs of Heat in the Infant, and cauſes generating wind; and then 'tis called *Emphyſema.*

Thirdly. 'Tis ſometime a more fæculent and bloody matter.

Sign. Diag. 1. 'Tis a Tumour ſoft and tractable to the feeling (unleſs it be betwixt the Crane and the Membranes.)

2. Conſpicuous to the ſight; 1. As 'tis in reſpect of its magnitude; 2. its good colour. 3. Happens moſt to young Children.

II. If internal, then, 1. there is headach and heavineſs preſent; 2. the eyes weep.

III. If it ſounds, or gives no place to the touch, 'tis an Emphyſeme from wind.

Prog. 'Tis bad, 1. Becauſe in a noble part. 2. Becauſe the ſubject is tender. 3. By reaſon of the great danger that there is of a Convulſion, Lethargy or Apoplexy.

2. There's no cure, 1. If it affects the internal parts. 2. Mortal, if it be made in the Brain it ſelf.

3. 'Tis beſt, if, 1. More external. 2. Without the concomitance of bad Symptomes: yet then 'its hard to be cured.

Dyet. Such as is preſcribed for cold affects of the Head, abſtaining from Wine.

I. Internal.

Cure. 1. We muſt draw forth the water after preparatives by Hydragoges, if their age may bear it. 2. By Diureticks. 3. Sweaters. 4. We muſt uſe drying Cephalicks.

II. External. Where,

Firſt, Reſolving Topicks and diſcuſſing Foments, of Lee, Salt and Sulphureous Waters, or the water of Quick-lime, commended by *Aquapendius*

Pendius for Children, an Oyntment of Powder of Brimstone, Bay-berries and Orris, with Wax, and Oyl of Camomile.

Secondly, Dryers.

Thirdly, Causticks.

Celsus appoints one or many according as the part is greater or smaller: Some use them to the neck.

II. Chyrurgery. *Paulus* openeth the Tumour in the descending part, makes many sections; but this is somewhat dangerous, specially if, 1. We have not a care of anointing the temporal Muscles. 2. To evacuate the matter by degrees: if betwixt the Pericrane and Crane the matter be collected, double section is to be made.

Lastly, The Brain is to be dryed by inward Cephalicks, and reduced to its right temper.

Diff. I. From the Humour;

1. Either water, and that more pure, or mixt with fæculent Humours, and Blood or Wind.

II. From the Scituation;

1. One is made betwixt the Skin and the Pericrane; Another betwixt the Pericrane and Crane; A third betwixt the Crane and Membranes.

CHAP. VI.

Of Headach from watery Humours.

IT is a serious Distemper of the Brain: Its *Cause* being water derived to the Head; Either 1. gradually, specially with the very Spirits and arterious Blood; Or, 2. on heaps, by reason of stronger outward Causes, as all extraordinary exercising, furiousness, and much drinking of wine.

Sig. The pains are not settled, but wandring. 2. The Mouth is alwayes very moist, and there is much spittle. 3. Defluxions of Rheum are very often molesting.

Cure is done,

I. By evacuating the waters; 1. By water-purgers proper to the Head, no premising of Preparatives.

2. Let blood if Heat and a Feaver be present, for they cause fluctuating

ting of the water in the Head; alſo if any accuſtomed evacuation be ſtopped.

3. Sweaters; as decoction of Sarſaparilla is beſt: but hot ones, as Antimony, Diaphoreticum, are accounted bad.

4. Diureticks, which alſo profit for the Spleen.

5. Gargariſmes, that draw much water from the Head; as of Muſtard, or of Pellitory, and a little Staneatre excel.

6. Errhines, where Juice of Primroſes is choiceſt.

II. Dryers and Correcters of the Diſtempers; where ſuch, like an Electuary, taken to the quantity of a Nutmeg every morning and night, may greatly help both to dry and conſume the Cauſe, quiet the Symptome, and ſtrengthen the Brain. ℞ of Sarſaparilla, ℥ij. Nard, of Indian Nutmegs, *ana* ℥i. dry Sage, mens Bones prepared, *ana* ℥ſs. Conſerve of Betony, Roſemary and Marjoram, *ana* ℥i. with Syrup of Pæony, confect an Electuary.

III. Topicks, (which, firſt, conſume and dry up and diſcuſs the Cauſe; Secondly, eaſe the ſymptome pain) are to be uſed together with the former. 1. The Root of the greater Valerian, freſh, bruiſed, warmed and applied. 2. Rie, beaten and ſprinkled with Vinegar, bound hot to the head by ſome; As alſo 3. Vinegar of wild Thym to waſh the forehead and temples for the pain, are praiſed.

Some Empericks hold theſe for ſecrets in Rheumatick Diſtempers and Moleſtation of the Head.

1. Decoction of Pimpernel, drank morning and evening.

2. To ſmell to an Onion, being newly roſted and fuming, often and for long time.

3. To bathe the head, forehead and noſtrils with the Liquor of ſtewed Onions.

CHAP.

CHAP. VII.

Of Headach from Choler.

Platerus saith, If we mean such Choller as being separated from *Serum*, or a wheyish water in the Head, is purged meer and pure into the Ears; that being poured forth to the Menings and Brain, without doubt would stir up great and pricking pain; but that scarcely happens being washt with a wheyish serous matter; nor then alwayes doth it beget pain; when as to those that have the Jaundice, the Head in no wise akes, unless some other accident happens. Thus far *Platerus*.

1. All *Causes* that generate Choler; as Garlick, Onions, Red Herrings, Old Wallnuts, salt things, which make it exsuperating and luxurious, all things that heat and dry the body.

3. All aggravations of it generated, as Care, Anger, Exercise, laborious Pains, abstinence and long watching, all which enkindle it.

2. Smelling to Myrrh, Saffron, &c. Sun-heat, &c. may bring it into agitation, cause it to abound more, and render it sharper and hotter.

Sig. 1. A Cholerick temper, and youthful age for the most part.

2. The Pain is like to that that happens upon reflection of the hot beams of the Sun upon a bare head, but rather hotter, and more pricking, according as Choler is more tame, or sharp, more or less in quantity, or hotter or colder qualited.

3. If with gravity; 1. It shews multitude of the Humour. 2. If with knowing the Acrimony of it. 3. If with Pulsation, Inflamation.

4. If with distention without gravity and beating, 1. It argues Choler very vaperous, or abundance of Cholerick vapours; 2. Driness of the Mouth, and Tongue and Eyes; 3. Bitterness of the Mouth; 4. A sence of preternatural heat in the Head; 5. Excrements of the Eares, many, and more yellow.

Diff. 1. 'Tis distinguished from Headach, from Blood, for that offending by plenty, there is Pulsation and Gravity, but Choler being little, is without Gravity, and is more biting from its Acrimony.

2. Fumes may arise from yellow Choler in the Stomach, or lower parts; and is distingushing from Choler in the Head by sign of those

parts affected, by Symptoms, as *nausea*, 1. Disdaining of Meats, bitterness of the Mouth, vomiting, &c. 2. There is no gravity, as in a plentiful matter, but distension onely, with levity, is effected by the ascent of vapours, and this is not essential, but by consent.

Progn. Want of Sleep is bad, arguing the Brain too much affected by heat and dryness: If after Sleep there is ease, 'tis good; if not, a pernitious Sign.

Dyet. Where,

1. Air is to be cold and moist; if not so naturally, 'tis to be procured by Art, as in foregoing Chapters.

2. A cool and moist Dyet, gravelly-Rivered-Fish: no Wine, nor strong Drink, no vexings, nor movings of Passion, or inordinate motion of the Body, or watching, are any wayes innocent.

1. Preparation of a double kinde, first to thicken and prepare Choler for expulsion, secondly to cool and render it stiller, milder, and less Acrimonious.

2. For the second, Cooling and Anodine, Internals and Externals, having somewhat a stupifactive force; for pain that is raised from lighter Causes, as wrath, is quelled by Mittigaters, and also Medicines that dispose to quieting and rest.

1. For the first. Prepare thin hot Choler, with Syrupes of Violets, Water-Lillies, Lettice, Endive, Gourds, Barley, Jujubins, *Sebestens*, Pruins, Sorrel, Purslane, *&c.* of which confusedly named, may Decoctions, Apozemes, Syrups, Julaps, *&c.* be made.

2. *Evacuation.* Here *Hartman* praiseth greatly *Aqua Benedicta*, for a Vomit, to extinguish all pains of the Head, and *Mercatus*, *Stibium.*

A Clyster is good to be premised, before purging downwards, of Lenitives and Coolers, with *Cassia*; and because Cholerick Habits are most commonly costive, they are good to be used often; which purging is most commodiously done with cooler and more gentle Simples, as Pulpe of *Cassia Fistula*, and Tamarinds.

Some commend Potions of the Infusion of *Senna*, with black Hellebore, also Scammony, *Merc. Vitæ*, and Flower of Antimony; but these seem too exasperating and heating at the first, till Choler is somewhat tamed and cooled.

Potions are more innocent of Infusion of Rhubarb, *Senna*, and *Epithimum*, in Cychory or Endive-Water, adding to the strained Liquor Syrups of Violets, or *Epithimum*, and Pulpe of *Cassia*, or the like.

But

But these Pills following are of greatest benefit, and are not much unlike those of *Fernelius* in materials:

℞ Aloes, ℥i. *Senna*, ℥ſs. Red-Roses, Violet-Flowers, Water-Lillies, Purslane and Coriander-Seed, white Sanders, *ana Gr.*xv. with Syrup of Violets make a mass, for Pills; of which, ℥ſs. in four Pills may be taken every night, for a month.

To some delicate persons that nauseate Potions, and cannot swallow Pills, this Bole may be a sufficient Purge:

℞ *Diacridium*, ℈ß. Conserve of Roses, ℥ij. Cinnamon, *Gr.* v.

3. *Blood-letting* is to be instituted, both for evacuation, and also cooling, and making mind Cholerick Humours: If the *Occiput* be most pained, 'tis to be cured by opening the Forehead-Vein, saith *Hollerius*, for there come two Branches from the Jugulars, one whereof is brought to the *Occiput*, the other to the Forehead; by which Branches there is a certain communion twixt the fore and hinder parts of the Head. In Bleeding, whether by the Arm or Forehead-Veins, we must not draw out so largely as in the Headach caused of Blood; nor at once is it so good to take our whole quantity, for the Cholerick and hot Humours are more tempered and cooled by repeated Phlebotomy: some instead of opening the Forehead-Veins, set on Leeches.

Platerus saith, Arteriotomy in contumacidous and persevering Headaches, with great pulsation and heat, hath often helped; specially if therewith there is a *Vertigo*.

4. *Derivation* and *Revulsion* is done by Cups, with Scarif to the Neck and Shoulders, to draw from the affected part; also to the Buttocks and Legs, to pull back from the Head.

Errhines and Sneezers also serve here, but are to be superseded, if the Eyes be weak and obnoxious to fluxions, as also Masticatories; but saith *Lud. Sept.* they are to be suspected, whenas the Cause is a thin serous hot humour, lest they should violently draw that from the Head, which falling upon the Lungs might effect a Ptisick, or some other Disease there.

5. *Consumption of the Reliques by Topicals:* Where, 1. Camphir, because 'tis thought to cause watching, is disallowed: 2. Others institute Discussion in its place; where Oyls of Camomile, Dill, Rheu, are good, or Pouders of Nutmegs, Stæchas, Rosemary-flowers, Camomile-flowers, Eldern, Vervain, wild Time, Rhue, *&c.* some adde Mosch, to penetrate and corroberate, as saith *Rondel.* Of these may Caps or interbasted Frontals be made; yet the Powders alone strewed, are better than

than interwoven in Caps, becauſe ſo their virtue is not ſo nearly communicated to the Brain, through the Caps.

This, with the aforeſaid Pills, may be uſed for ſome time, to ſpend and diſcuſs the remainder or regenerating of Choler in the Head, and therefrom Relapſes.

CHAP. VIII.

Of Headach from Flegm.

FLegm, or pituitous Humours, collected and cooling the Membranes, but not the Brain it ſelf, for then would a Stupor follow, or Drowſineſs: This is of the ſame nature with that *Mucus*, or filth that being actually cold, is wont to flow out by the Noſtrils, and Headach from the efflowing of ſuch Humours, as in the *Poſe*, is often eaſed.

Cauſes generating Flegm (being received and made effecting, from firſt a cold Brain, ſecondly a cold and moiſt Liver, which may ſend thither vaporous Blood) are, A Dyet of ſweet and fat Meats, cold and moiſt qualitied, Fiſh, Things raw, Milk, Cheeſe, Sugared Meats, Fruits, Olives, &c.

Adjutant hereto be,

1. An Air cold and moiſt.
2. Idleneſs, and neglect of Exerciſe.
3. Sleeping over-much, ſpecially on a full Stomack.
4. Actual external Coldneſs, as by application of Medicines, whereby the cold penetrates inwardly, and induces a Diſtemper.

Sign. All that indicate a cold and moiſt Diſtemper: As,

1. Whiteneſs and moiſtneſs of the Face; unleſs from blood fallen to the part it ſhould be ſuffuſed with redneſs.
2. Much and profound Sleep, Dulneſs of Senſes, ſlowneſs to action.
3. Abundance of excrements flow out by the Noſtrils; but if a Catarrhous matter be abundantly ſent to the Noſe and Jaws, and raiſes a Cough, ſleep may be leſſened and Flegm looſened.
4. Pain is more in the hinder part of the Head from Flegm, taking its poſſeſſion there, and afflicts moſt from the third hour of the night to the ninth.

5. There-

5. There is a sense of fulness and gravity in the Head.

Dyet. 1. An Air naturally hot and dry; if not, made so Artificially, keeping a bright fire, into which may fine-scented-things be cast, for rectifying bad vapours; as, Wood of Aloes, Storax, *Benjamin*, Juniper-Wood, *Labdanum*, Cinamon, Gum *Anime*, Frankinsence, and the like.

2. Meat; where Roast is better than Boiled: Spices are very commodiously used; Bisket-Bread, or Bread baked with Aromaticks, chiefly Nutmegs and Aniseeds; let his Bread be well levened, and his Flesh be of those Creatures that are void of Excrements, used to Exercise, and condite with hot Sawces: But all these Aliments are not to be too much glutted off, for a sparing Dyet is best.

3. Drink; where thin and small Wine is allowed, as is also the infusion of Aromaticks in it: To which adde Exercising, as very helpful.

Cure of Headach from Flegm: Where,

First, We respect the Cause: Where,

1. A Dyet convenient hereto, is to be ordered, as is afore-written.

2. Preparers of pituitous Humours for expulsion; where hotter Preparers at first are bad, for they melt the gross matter by their heat, whence it being made larger requires greater room, and therefrom distends and pains: 2. Strong Heaters are not to be given after meat, for so are Obstructions made.

3. More mild Preparers at first: as, 1. Healing and dry Cephalicks say some, for alteration: 2. Attenuating and cutting Simples, say others, for incision and attenuation, ought to be used, which we think thus well reconciled; the first suits in a thin, and moveable, and more waterish pituitous matter, such are Nutmegs, Cloves, Pepper, Castor, Lavender, Marjoram, Sage, Betony, Rosemary, wild Time, *&c.* the second are more meet in a thick tenacious and compacted Flegm, for which Organy, Savory Winter and Summer, Marjoram, wild Time, Hyssop, Stcæhas, Oxymels, specially of Squills, are most beneficial.

Secondly, The Humour being prepared, evacuate it: Proper Purgers of Flegm from the Head, are to be given, mixt with Alteratives, and repeated; Pills for this purpose, are thought most prevalent, of *Agarick*, *Collocinthis*, *Laureata*, *Turbith*; yet say some, *Agarick* is not to be given in substance, for so it causes Vomiting, but in Infusion; yet mixt in Pills it doth not: These are given one hour after Supper, that their Virtue may be carried to the Head, with the Vapours of the Meat.

Clisters

Clisters also are commended for pulling back Vapours and more fluxible Humours that are going from the Head; in which, for evacuation sake, some Irritaters of the expulsive faculty of the Intestines, are convenient.

Letting Blood is wholly to be omitted, unless we see much Blood to abound in the Body.

Physicians make a distinction in the Cure of Redundancy of pituitous Humours; for some, as we said before, institute onely Cutters and Makers thin of a viscid tough thick Flegm; whenas others appoint drying, sweating, and Diuretick Medicines, by which we guess they mean for a waterish or thin loose pituitous Humour, wherein drying Drinks of *Guaicum*, *China*, *Sarsaparilla*, &c. are helpful.

But in the following intention we may treat generally, composing both under one kinde of Method, to be cured: As,

Thirdly, Diverting of the Flegm from the Head to the lower Parts: Where,

1. Clisters drawing sensibly from the Head, help.

2. By the Nose, Derivation is good, 1. By Errhines, as of dry Leaves of Tobacco put into the Nostrils, Juyce of Beets, and Juyce of Ground-Ivy, which is excellent; as also Juyce of *Laureata*. 2. By *Nasalia*, in form, sharp at one end, and broad at the other, to put up the Nose, made of sharp irritating Simples. 3. Sneezers, yet too great concussion hurts.

3. Evacuation made by the Pallate, which is instituted by Nature for that use, where 1. Gargarisms, 2. Masticatories.

4. By the Ears, into which may be put some harmless opening Oyls, being all Emissaries of the Brain, and by which it is eased.

In the the use of which Gargarisms, which divert fluent Humours from the Eyes, they, with all Head-Purgers, are to be used after purging.

Masticatories are ordained, whenas there is no peril of a Catarrh falling to the Brest.

Errhines, and *Nasal*, and Sneezers best, whenas Nature was wont before to send out excrements by the Nose, which now are supprest: Yet these are not good in a thin pituit, they are bad in affects of the Eyes or Nostrils, being obnoxious to Ulcers.

Lastly, Topicks: whereby, 1. The matter is insensibly consumed, 2. Evacuated, as by Cauteries to the Coronal Suture.

Then we must provide that the Brain be rightly constituted, and gather not such Humours again by the taking and applying of fit Corroberative Remedies, as before in the precedent Chapters.

As to the Symptom, Pain, of whose Cure we have and shall treat very large in precedent and subsequent Chapters; we shall omit too much troubling the Reader, it being also a General Rule, *Take away the Cause, and the Effect will cease.*

Of Siriasis.

Defin. 'TIs an Inflamation of the Brain and Membranes happening for the most part to Infants and very young Babes, taking its name from σείριος, or *Sirius*, in Latine a Star, otherwise called *Canicula* the Dogstar, of some in other Countries *Das Blat Schiffen*, because the Membrane of the Brain slacking, there is made hollowness.

Cause in being, Is an Inflimation of the Brain, and its Membranes; the proper substance of the Brain, as in a Phrensie, is inflamed, and not the Menings alone, saith *Riolanus.*

Causes efficient, or that effected this Inflamation not in being, were, 1. Material, 2. Exciting.

The first material Cause might be Milk, that the Infant is nourished withal, that being too hot, and made so from Nurses using a more spirituous and hot Drink, as *Lucretius* saith, *That young Children may be made mad from sucking meerly Goats Milk.*

The second material Cause may be flegmatick Blood putrified.

II. The exciting *Cause*; It was called *Siriasis* for some Reason, for though the aforesaid Causes be set down by Authors, as general, and all that it arises from, yet the distinct propriety of it proceeds from the ruling of the Star *Sirius*, at which time this Disease raigns most, and from this (whose force is most perpetrated on them that are conversant in the Sun) may the aforesaid Causes be transacted, by the great Influence the Stars have upon Humours in Mans Body.

Diag. 'Tis known,

1. By great pain of the Head.
2. By hollowness or lankness of the fore part of the Head and Eyes.
3. By the ruling of the *Sirius* or Dog-star, and by the Childs too much abiding in the Sun, specially about that time.
4. As we may by sight discern the hollowness of the fore part of the Head, so by touch the bones in the upper part of the fore part of the Head, where the Sagittal and Coronal Suture meet, seem membranous, and the ends of them seem hardened.

Progn.

Progn. It most troubles Infants, seldom those of riper years; 'tis very acute, and commonly kills in three days.

In *Cure* the Belly must be loosened, the *Nurses* Milk must be rectified, if there be cause; she must use a cold and moist Dyet, and dwell in a cooler Air, or keep her Body in cool temper: too great use of Coolers may take too deep effect in such young Infants Brains; Oyl of Roses may be used at first, and then Oyl of Camomile may be added for unction of the parts diseased.

CHAP. IX.

Of Headach from the Womb.

GAllen saith, Pains of the Head from consent of the Womb are chiefly stated in the hinder part, which also *Lud. Mercat.* assents to, by reason of the Veins and Arteries which about the Back do come hither; others say these vapours causing pain are transferred from the Womb to the hinder part of the Head and Crown, by the Nerves and spinal Marrow.

Cause immediate, is a matter, saith *Sennertus*, sent from the Womb by the Veins and Arteries to the Head, and by vellicating and stretching out the parts effects pain, but though it may arise from vitious blood, or humours, yet not without a vapour.

Cause remote is some vice of the Menstrues that went before.

Sign. 1. It possesses the back part most, or for the most part it doth so.

2. The Womb is otherwise affected, and the Menstrues 'tis like have not or do not perform their legal evacuation.

3. Anxiety, palpitation, and swooning succeed from the Heart; also drawn into consent with the Womb by the Arteries, by which those vapours are also communicated to the Heart.

4. These pains debilitate, cause Watching, and much afflict the Sick.

Differences of the Humour are known,

1. By heaviness, and sudden invading and ceasing again of the

 pain,

pain, which argues the ascension of Vapours.

2. By the contrary we may guess it an humour, and that 1. Either from Blood, where an heavy pain is the greatest: 2. From Choler, which is discerned by gnawing and pricking: 3. From Flegm, wherein there is a greater propensness to sleep: 4. From Melancholy, wherein they are more sad: 5. Commixtion of two or more of these Humours, or a windy matter together, for these humours are hardly pure, and alone, but commixt, and for the most part wind is the chief Cause.

Cure respects the *Cause*, *Parts*, and *Symptom*.

First, for the *Cause*. 1. The Womb is to be looked to, that sends matter up to the head, its vices are to be corrected: see an Epilepsie from consent of the VVomb. 2. The Head that receives these Vapours is to be respected, from whence we must repel and drive them back. 3. Care also is to be taken if they afflict the heart, then pull them back by sharp Clisters, suppress Frictions of the nether parts, and give Cordials.

Secondly, The *Symptom*, Pain; Of this we have treated sufficiently in other Chapters, and think a needless repitition superfluous.

CHAP. X.

Of Numbness or Stupidity.

Defin. STupor is a difficulty of sense and moving, being a Palsey in a low degree, or its fore-runner, a kin to an Apoplexy, sense and motion in a manner being both hurt.

Cause is,

1. Either cold or compression of the Nerves, prohibiting the influx of the Spirits.
2. A contract of Drowsiness.
3. Too great use of Narcotical and stupefactive Medicines.
4. Bearing of heavy weights, or lying upon some Member.
5. Constriction of the Nerves by hard binding.
6. Phlegmone or a Scirrh.
7. The Bone either luxated or broke.
8. From wounds of the Brain.

Sign. 'Tis known by relation of the Affected.

Progn.

Progn. Stupidity upon wounds of the Brain, is deadly; from a melancholy humour, that being removed, it ceases of it self.

Cure. We must first know the Cause; whenas 'tis a Palsey lessened the same cure may be ordered for it, as for a Palsey; observing, as that is of a low degrew, so more gentle Medicines may serve to its cure.

In internals we must respect the Head, to heat and uphold the Spirits and Faculties; for such an Intention may an Electuary be made, or Water be distilled from Rosemary, Sage, Betony, Marjoram, VVood-Sage, Pellitory of *Spain*, Cousslips, Balm, Piony, wild Time, and Lavender English or French, to which may be added some drops of Oyl of Fennel Seeds, or rather Oyl of Rosemary, as much as may be convenient.

In Lochals the Chymical Oyl of Marjoram, to anoint the Nape of the Neck and spinal Marrow, greatly strengthen the Nerves.

2. *Rondeletius* saith, The best Remedy is to wash the stupid Member with *Mustum*, or new Wine, *Tempore Vindemiarum.*

3. A Pulteis of the Root of Garden-Bears-breach fresh rosted in Embers, beaten, and applied Pultis-wise is commended for Numbness in the Hands or Feet.

Of Headach from Quicksilver.

TIs made from Unction of Quicksilver in the French Pox, or at other times, whereby Quicksilver insinuates it self, and lies within the Flesh, and effects very great pain and symptoms, and fixed in one place, and very contumacious, sometimes vexes most in the night.

Here Physick avails not; Gold is to be put up into the Nostrils; a Cephalick Emplaister with Leaves of Gold, is to be applied to the Head, being first shaven; a Gold Ring is to be held in the mouth, Plates of Gold are to be applied to the pained part, and always worn; and if the Gold be white, 'tis a sign the *Quicksilver* is extracted; and if this Gold be cast upon Coals, it receives its true colour again. See *Riverius, Obs. 91. Cent. 2.*

CHAP.

CHAP. XI.

Of Headach caused of the Stomach.

BEfore we treated of Headach that was essential to the Head, caused from Distemper, and Humours there placed.

Now we shall begin with all those Parts that effect pain of the Head by Sympathy and Consent, sending thither Vapours, and communicating Humours from the communion of those parts with the Head.

Cause. Therefore we will begin with the Stomach, causing Headach by consent, and which sends corrupt and noxious Vapours, from corrupt and putrified Humours remaining there, specially in the mouth of it, which disturb and pain the Head.

Sign. 1. First from the pain, which is not constant; secondly, But when 'tis made, it vellicates, and is sharp; thirdly, The more hunger the sick suffers, the more pain rages, for then the Humour is not allayed.

2. From the Stomach, which is first vomitishly disposed, especially if its mouth be affected; secondly, Nauseating, inappetence, or the like, are often joyned.

In *Dyet* 'tis good to use some astringent things, to hinder the ready exhalation of those bad Humours to the Head; 2. To avoid those things that send hurtful Vapours to the Head, as Saffron, Pine-Nuts, Quinces, Milk, *&c.* which are apt to encrease Headach, if taken inwardly.

Cure. Here Vomits are chiefly necessary and helpful to bring forth the Cause, to wit the Humours seated in the Stomach; some wish the drinking of warm water, and the Patient to put a Feather, or his Finger into his Throat, and provoke Vomit; which may serve in a light Affect, but hardly effectual enough at all times.

Preparation of the Humour, which may be supposed to be viscous, and stick fast, is advised by others, and that not without reason: The best thing for that purpose is Vinegar of Squills, from ℥i. to ℥ij. according as its operation may be desired, weaker or stronger, given for two or three times, then administer a Vomit of Emetick Wine, or Infusion of

Crocus

Crocus Metallorum; the dose of which to men may be from ℥iß. to ℥iiß. Some praise a Radish Vomit with Oximel.

Vomits are of two sorts; gentle, which onely purge the Stomach, and evacuate what they finde there; strong, which draw Humours from other parts to the Stomach, and cast them out forcibly, without any other help: but Hellebore and strongest vomitory Medicines are not without danger; nor are mean Vomits safe in Ptissicks, or Asthmaticks, or in Affects of the Eyes, because they raise fumes to them.

If Vomits may not be requisite for the Habit and Constitution of the Patients Stomach, Pills may carry down the Humour, and be very prevalent, they may be taken to ʒß. or ℈ij. before supper, or at going to Bed, in Syrup of Violets, Pap of a roasted Apple, or what else the Party best likes; they may be made of greatest efficacy, according to this Example:

℞ *Aloe*, ʒij. *Senna*, ʒj. Mint, Red-Rose-leaves, Cinnamon, and Coriander Seed, *ana* ℈i. Salt of Wormwood, ℈ß. with Syrup of Violets make a mass for Pills; these are rather convenient than Vomits, for thick, flegmatick, sowr, and salt Humours, that more aptly descend to the bottom of the Stomach; but for Choler that is most desposed to float in the mouth of the Stomach, vomits are most helpful.

Topicals are to be made,

First for the Head: 1. To strengthen it, that it may not so easily admit of Vapours ascending to it: 2. To repel and drive back the Cause that is already received; but some hold these needless, and not helpful, but after a Vomit, and the prescribed Stomach-Pills; Medicines applied to the Head, may together be beneficial.

Secondly, For the Stomach: An Oyntment composed of Stomachicals and Astringents may hinder the disposition of the Vapours arising from those Humours upwards; but this is best after a Vomit, or Pills, that have first carried away the Humours; for if they be viscous, by Astringents they may be made worse, and more fastened.

Lastly, Corroberate both Head and Stomach, chiefly by Internals, with Medicines appropriated to them and their vices.

CHAP.

CHAP. XII.

Of Headach from Drunkenness.

C*Auses* are evident enough to be Liquors that fume to the Head, and disturb the sensitive Faculties, and cause Headach; such be either Wines, specially generous Wines and Sack, Strong-Waters, Ale, Strong Drink, or fumes of hot Humours so ascending and filling the Brain with Vapours, which if it be hot, is so much the more quickly taken, saith *Galen*; and such as have the *Os Triquetrum*, and Sutors closer shut, bear Drink less then others ere they be drunk.

The same Cause works molestation of the Senses divers wayes, according as the occult Natures of men are disposed. For,

1. In some it effects Raging, Staring, Swearing, Cursing, Fighting, and the like.

2. In others the contrary, for some will then be most complemental, most flattering, Smile and Laugh, and be wantonly disposed.

From hence was brought that proverbial Verse,

Per multum risum potuis cognoscere Stultum.

By much laughter thou mayest know a Fool.

3. Some are more melancholy and Stupid, forget almost all things, are more busied in pensiveness of Mind, and more sad.

4. Others be more Merry, Sing, Play, Rant it, and are Lascivious, Blasphemous, are more vigilant, and remember things better.

Signs are apparent enough. 1. By dulness of their Eyes. 2. By the carriage of their Body. 3. By their Speech; often they Vomit, they Stutter, Babble, Stagger, and can hardly stand, and fall, Head akes; think all turns round; Eyes are disposed to moisture; after the Wine or Drink is a little digested, they sleep, after which for the most part they are eased.

Progn. Though Wine be hot, it begets cold Diseases, for through too much accustomed drinking Wine or Ale, there follows often weakness of the Nervs, Palsies, Trembling, Convulsion, Falling-sickness and Catarrhs,

Catarrhs: if the Drunken Man be made Dumb, he will die of a Convulsion, unless a Feaver supervenes, or he recovers his voice at that time wherein Surfeits are wont to be dissolved, saith *Hippocrates*.

Cure is double, first Preservative; where,

1. Divers Medicines are set down by Authors to preserve from being Drunk. As 1. Milk drank fasting will that day defend from being Drunk. 2. Rhue, whence the Poets said, *Ruta tibi convertit pocula tuta.* 3. *Ætius* bids every morning to eat six or seven bitter Almonds, and to drink Wormwood-wine fasting. 4. To burn Swallows, Feathers and all, in a Crucible, and eat the Ashes of them in a Morning. 5. Peach Kernels, whose force some attribute to their Diuretick force. *Arculanus* saith, *If a Man eat in the morning fasting, a top of Rhue or Wormwood, it will secure him from being Drunk.*

2. As Medicines, so Precepts are set down by Authors to impedite Drunkenness.

Platerus saith, *Let them drink very sparingly at first.*

Mnesitheus the *Athenian* bids three things to be observed; 1. *To have their Wine mixt.* 2. *Not to Eat or Junquet overmuch at the second Course.* 3. *Before they sleep, to Vomit*; which *Sylvius* is against, saying, *That fills the Head more with the Vapours.*

Secondly, If Drunkenness be already made, we must first Evacuate the Wine, if yet undigested.

1. By Vomit, by warm Water, or stronger Vomits, Roots of *Ararum*, of Primroses, of Betony, white Bliths or Colworts, with fat Broath, or Mallows boil'd in Barley-Water, all which are very cool and gentle Vomits, and may hardly work of themselves without the Stomach much nauseates them, or they be provoked.

2. By Evacuation downwards, by Clisters and Cathartick, which are less profitable and available at first, unless the Liquor be somewhat digested and carried downwards.

3. After Vomit, sleep and rest do profit much, fasting, also drinking of Water, or exicrate, or sharp astringent Juyces mixt therewith. *Forestus* gave small Beer to Drunkards, bidding them to sleep upon it, *Si nocturna tibi noceat potatio Vini, hoc mane rebibas & erit tibi Medicina.*

For *Dyet*. Cooling Meats, not fuming, grateful to the Stomach, and of good digestion; some astrictive Sawces to keep back fumes are allowable; Cooling Herbs in Broath, specially Colworts and Lettice, which by a propriety help; Bread steeped in Water; abstaining from

Dates, Mesch, Saffron and the like, that fill the Head again with Vapours, and raise pain.

But food is denyed specially to be given liberally or presently, but abstinence and fasting are very wholsom.

In the mean while we must not neglect the use of Specificals, and such as by a propriety drive away Drunkenness; Observing also that 1. Vapours are to be prohibited from ascending. 2. The Head comforted; Specificals are, Broath, or decoction of Colworts, or of Lettice, Syrup of Garden-Currants, Vervain, Centuary, Harts-Horn, Bay-Leaves, Amethist worn, or a Garland of Colwort-Leaves: *Platerus* saith, this Pouder avails; ℞ Seeds of Colworts ℥i. of Plantane, Purslane, Barberies, *ana* ʒß. Coriander-Seeds prepared, ℥ij. Red-Rose-Leaves, Water-Lillies, red Saunders, *ana*. ʒß. Mastick ℈i. Camphir *gr*. ij. this prohibits Vapours, cools the Head and comforts the Stomach.

Topicals are for both the last named intentions; For the first therefore to drive back and keep Vapours from the Head, Repellers are used, as *Oxirhodines*. For the second many Medicines have been set down in precedent Chapters to reduce the Brain to its right temper and strength after Diseases. *Simeon Partlicius* saith, *An Amethist Stone bound to the Navil, instantly makes a Drunken man Sober*.

Lastly, Discussion of the Reliques, if any thing be left and impacted in the Head, for which use Oyl of Orris, of Bays, of Dill, Rheu, Camomile, &c. together with Frictions, Walkings, Exercises, and the rest.

2. The Symptom pain is to be cured, which may be done almost by the same way directed for Headach from Choler, by *Oxirhodines*; but the best of helps for Headach from Drunkenness, is the Oyl of Tree-Ivy-leaves, to anoint the Temples, Forehead and Nostrils, also to snuff some of the Juyce up into the Nose.

They say Eelop put into Wine or Beer, and suffered to die in it, he that drinks that Liquor, will never love it afterwards.

Of

Of Headach from Feavers.

COmmonly this is a Symptom, and alwayes less or more at one time or other, either at beginning, middle, or end of the Feaver; 'tis an inseparable Symptom, therefore we must consider whether it be only a Concomitant Symptom, either from the beginning of both continual and intermitting Feavers, or whether it urged not before the state of the Feaver, by which we may judge it Critical, and curing of it is to be superseded: And say some Astronomers, If the Moon come to the Opposition of the Sign and Degree she was in at the falling sick of the affected Person, or if she or her Beams extend so far as that place she then was in at the Parties falling sick, (it, as the other, portending a Decretory Hæmorrhage, or bleeding at Nostrils, or Vomiting to follow) no Physick is then to be given; but if vehement and pulsant, (as in acute Feavers, with watching, redness of the Face and Eyes, and sometimes with a *Delirium*, and coming not in the state of burning and continual Feavers alone, and in the fits alwayes of intermitting Feavers) 'tis to be respected and mitigated: and though a Symptom, yet may be worse than the Disease it depends upon; 1. As to its Molestation. 2. As to the Dangers that it may bring in some, especially where not Vapours alone, but also hot and Cholerick Humours are carried to the Brain, or Blood, hot and much persused with Choler.

Cure. For its cure therefore(neglecting,as needless, the penning of Causes, or Diagnostick or Prognostick Signes, looking to the Disease it self, *viz*. a Feaver, of which this is but a Symptom) Phlebotomy or breathing the Cephalick-Vein of the Arm; this may respect both Feaver and Headach, though we intend here not to speak of the Cause, the Feaver, but only of curing the Headach arising therein and therefrom: If it be not sufficient in the Arm, opening a Vein of the Forehead, or Arteriotomy, is greatly praised by some; and experience hath often found not only successful,but safe also: Hereby the Fiery and Feaverish Spirits that are in the Blood, and sent to the Head, from consent of the whole Body, are let out.

2. Keep the Body soluble, for costivenes in Feavers often causes the ascent of Vapours (their free passage downwards being narrowed) which molest and pain the Head; we may not use Purgatives of any great strength, lest they enkindle the Feaver more.

But we must use Topicks to appease the pain, which are first to be repelling, that so they may stop and hinder the flowing of Humours, or gathering of hot Cholerick Vapours to the Head ; but as we said before, where there be signs of Concoction, and Headach comes nigh upon the Crisis of the Feaver, Natures endeavour to expel that matter by a flowing of Blood out at Nostrils, or some other way, may be stopped, and so the Disease either increased, or the matter fixed there, may effect some pernicious Disease afterward ; for to repel therefore Oxirhodon is chiefly used : A red-Rose-Cake sprinkled with a little, is to be applied to the Forehead, after the anointing of this Oyntment there first : ℞ Buds of the Poplar-Tree, Housleek, Red-Roses, Water-Lillies, *ana* ʒj. Leaves of Primroses, Violet-flowers, Camphir, *ana* ʒ*ſs*. Vinegar of Vervain, ℥j. Oyl of Poppies, of the Seeds of Cucumbers by extraction, *ana* ℥*ſs*. Capon-Grease, ℥j. white Wax as much as may suffice, make an Oyntment, which may serve for all Intentions, both for repelling, cooling, to cause sleep, and ease the pain : For which,

1. The Root *Rhodium* being cold in quality, and so called from its good smell, a Pulteis of it beaten, boild in Vinegar and Oyl of Roses, and laid to the Forehead and Temples, excells.

2. So doth an Emplaister of Aloes of *America*, with Juyce of Housleek, and a small portion of Camphir.

3. *Hartman* advises to a stupifying Frontal, which is best in great watching, and if a *Delirium* be present, thus made ; ℞ of *Laudanum Opiatum*, gr.x. Rose and Nightshade-water, *ana* ℥iij. Rose-Vinegar, ℥*iſs*. mix them exactly, and a linnen cloth dipt therein, apply it to the Forehead Blood-warm.

4. Plantane-Root is thought to help by a propriety, either held in the Mouth, or hung about the Neck, which way also Vervain may be used.

5. Ivy-Leaves beat in form of a Liniment with Oxirhodon are praised.

6. Also River-Crabs prepared, are applied by some, together with the use of some of these, which the discreet Physician best likes ; the Sick may smell to Rose-Water, Vinegar and Camphir, hold cooling, astringents, but pleasant Waters or Juyces in his mouth ; apply a Radish-Root slit, first washed in Salt and Vinegar, to his Feet, which is commended, together with Irrigation, or washing of the Coronal Suture with Decoction of some or most of the Specificals we have named.

If yet the pain be not eased, make Blisters in the Neck, Forehead, or fore-part of the Head, for therefrom may many serous and hot sharp Humours of the Blood be evacuated.

After these, Discussion of the Reliques is done by Oyls of Orris, of Dill, Camomile, Mother of Time: Or these boiled in Oyl; ℞ Mother of Time, Camomile, Eldern, *ana* p.i. Nutmegs, Peucedane-root, Zedoary, Tobacco-Leaves, and Marish Mallow-Roots, *ana* ʒj. boil all in Oyl, strain them out, and use it for unction of all the fore-part of the Head and Sutures.

CHAP. XIII.

Of Headach from Blood.

WE treated before of Headach from distemper without the admission of any Humours: Now we treat of it diversly, from several kindes of Humours, of which it is caused: And first of Blood; not humerous, but pure, unmixed, offending onely in quantity. The Greeks call it *Phlethora*, the Latines *Plenitudo*, in English Plethory, Plenitude or Fulness.

Cause. First, 'Tis made,

1. Originally from Plenitude and abounding of Blood in the Body, made from things too much nourishing and increasing Blood whether Meats or Drinks, being too plentifully taken.

2. To this adde the omitting of Exercises, Sweatings, and Evacuation, natural or artificial, as Bleeding, Purging, &c.

Secondly, 'Tis brought into Action (being thicker or thinner, more or less spirituous, colder or hotter, sharp or milder, or less humerous and pure) from too great affects, which bring either heat or pain to the Head, so that the Blood filling the large dimensions of the Brain is over-heat, whence follows heat and distentive pain, yet acquires it not such a heat, as that a *Delirium* should follow.

Thirdly, Particular *Causes* that both attract and make this Blood to pain, be chiefly,

1. Drinking of Wine.
2. Heat of the Sun.
3. An hot House and Baths.
4. A Blow or Fall.
5. Much Crying, vehement Coughing, or the like.
6. All perturbation of Mind, and immoderate motion of the Body.

Signs

Signs Diagnost.

1. The pain is pulsant, there is distension and gravity, unless it come from any external Cause, specially *austro flante*.

2. The Temple-Veins beat more strong and lustily than those at the Wrists, and the pulsative faculty is very great and vehement.

3. Urine muddy and thick.

4. Swelling of the Veins, and redness of the Eyes and Face.

5. The pain infects the fore-part of the Head, chiefly from the ninth hour of the night to the third hour of the day.

Progn. *Hipp. Aph.* 10. *Sect.* 6. saith, *Blood issuing out by the Nostrils, Mouth or Ears, dissolves a vehement or grievous Headach.* 'Tis often changed into Phrensies, and other grievous Diseases of the Head: Yet if in any Disease this comes Symptomatically, and shews a Crisis, 'tis better to be silent in Medicines, and wait its state, specially no Feaver nor Inflamation cerebrifeavered.

Dyet. Cool and dry; all meats nourishing much, as Flesh, rere Eggs, are to be shunned.

2. All Meats tempered and made wholsom, or their Inimical qualitie corrected by Sawces of Coolers; cool Herbs, as Cychory, Lettice, Violet-Leaves, Endive, Borrage, Purslane, &c. Sallads also of such Herbs are very good.

Barly-Water may serve for his ordinary drinking, or small Cinnamon-Water; Wine is not to be permitted, yet white Wine is least hurtful to the Head and Sinews.

Let sleep not exceed, let not Crosses disturb, let Exercise not be immoderate, but moderate doth good, as do Frictions, but not of the Head, till he is perfectly whole.

Cure. 1. We must premise a Clister.

2. Open the Arm-Vein, the sooner the safer, for there is fear of Inflamation, the Cephalick on the same side with the pain, is best; draw out Blood largely: if that may not suffice, opening a Vein of the Forehead hath been wonderful helpful. *Lazarus Riverius*, *Obs.* 89. *Cent.* 2. in a violent pulsant and diuturnal Headach, many Remedies first used in vain, letting out ℥iij. of Blood from the Forehead-Vein presently mittigated and quelled the pain: An agglutinative Emplaister of Mastick, Bole, Dragons Blood, Frankinsence, White of an Egg, and Hares Hairs, are to be applied upon the wound to stop the Blood, and

agglu-

agglutinate the wound. *Obs.*40. *Cent.*3. *Riverius* tells of another that after often letting Blood in the Arm, opening the Ankle-Vein, did it instantly. However this is to be tried in Courses stopt in Women. Arteriotomy, saith *Johnston*, is not to be tried by reason of a *Neurisma.*

3. Evacuation is to be instituted, of cooler and gentler Medicines, made of Infusion of *Senna*, Rhubarb, *&c.* with altering Cephalicks, a Clister first premised, for the Humour may become adust, and get Acrimony, unless means be used to detract from it, and render it purer: *Rondel.* advises gentle laxative *Apozems* to be given one hour before Dinner, that the gravity of Meat may be the better carried downwards, and fumes may not ascend upwards, to offend the Head.

Clisters also had in frequent use, may do good for the same purpose, specially if the Patient be disposed to Costiveness, which is not to be slighted.

1. Topicals: Which are to be applied to the fore-part, for Blood possesseth the Forehead to the Temples, and the Coronal Suture; they are held hurtful to the Marrow of the Back, if they be applied to the hinder.

They are to be first repelling, and the stronger the better to strengthen the part, and keep back the Flux of Blood; in liquid forms, to penetrate the easilier, for Emplaisters sticking close heat more: *Oxirhodinum* with Oyl of the Sloe-Bush, or the Leaves of the Sloe-Tree, boiled with Self-heal, Plantane, Housleek, *&c.* in Oyl and Vinegar, in winter they are to be cold onely potentially, but in summer actually.

2. Digesters: Yet in great pain that is first to be mittigated, saith *Rondeletius:* 1. By such as dull the Sense, as Narcotical and cold things, Oyl of the Seeds of Poppies, which hurts less than the Juyce, as not being so cold; Oyl of the Apples of Mandrakes are good for unction, Henbane and Nightshade are thought to induce foolishness; fumes also of *Opium* or soporiferous Herbs boild in Oyl, to smell to. 2. Relax the Part distended, where Oyl of sweet Almonds, Violets, *Sesamum*, and Melilot, Marish Mallows, have place. 3. Correct the Acrimony of the Blood, if that offend, by demulcent things.

For digestion and dispersion of the Reliques of the matter, Foments are useful here; the best Simples are such as respect the Headach, and are Specificals, as Camomile, Eldern, Dill, Melilot, Mint and Mallows. The Oyntment of Alablaster, of *Bened. Vic. Faven.* is praised by *Platerus* and divers others, and is made thus: ℞ Juyce of Camomile, ℥ij. Juyce of Red-Roses, ℥j. Juyce of fresh Rheu and Betony, *ana* ℥vj. Juyce of the Root of *Althea*, ℥j. purest Alablaster finely pulu. ℥j. *Ol. Ros. Ompha.* ℥xij. macerate them, and with ℥iij. of Wax boil them to an Oyntment.

Also for Discussions sake, some wish the applying to the Head of the Liver or Lungs of any Animal, or a Cock-Pigeon, which though the blood be all repelled and gone, yet it leaves behind it a fumous and vaprous matter, that is aptly dispersed and vanquished by such as these that we have rehearsed: if the pain be more inward, hotter and stronger Digesters are to be used.

Others instead hereof, *viz.* of Discutient Medicines, institute emptying out of the Blood, after repulsion, by Milfoil, or Nose-bleed, so called from its property, put into the Nose, and section of the Forehead-Vein, if the hinder-part be affected.

However, it would not be amiss to use Errhines to purge the Head by the Nose, as of Juyce of Primrose-Roots, snuft up, which also much prevails against the pain, or Juyce of Beets.

Lastly, the Head is to be corroberated by Internals and Externals; *Cucupha's* are made more unwholsome in some, where they are overmuch moistened by sweat.

CHAP. XIV.

Of Headach from a Melancholy Humour.

Headach from a Melancholy Humour is divided into Essential and Sympathetical, or by consent from the Spleen.

I. Essential in the Head, is often mixt with a flegmatick Humour, as in the French Pox, saith *Rondeletius*, and is discovered by a *Delirium*, adjoyned with Fear and Sadness, Sleeps are troublesome, and molested with Visions, sometimes there is sudden loss of motion.

Cause. All such things as ingender or increase a Melancholy Humour.

Progn. Cure is easier at first.

1. In *Cure*, Melancholy is to be prepared with Heaters and Moistners; 'tis not to be delayed, lest the Brain be over-dried thereby.

2. Opening of the first wayes premised, we must purge out the peccant Humour, chiefly with Potions, and at first more gentle; *Apozems* with Splenical Medicines and Specificals, as black Hellebore, *Epithimum*,

mum, *Lapis Lazuli*, *Senna*, &c. Errhines also serve for evacuation-sake, which with Purgers are to be used often, and by courses, for once nor twice will not suffice to empty out that thick Humour.

Letting Blood, if the Blood be blackish and thick, is very convenient, but if not, may be less emptied out: Other things prescribed for Madness and Melancholy may be used here.

3. Corroborate and strengthen the Brain and Spirits, more hurt by the impression of dryness than the coldness of Melancholy, therefore in Topicals, Bags and Suffumes are less beneficial than Lotions or Unctions.

4. A good Dyet is to be observed; Vinegar (fermenting Melancholy) is to be shunned.

II. By Consent: Yet Melancholy being thick and viscid, affects not by consent, but by sending Vapours to the Brain, raises pain: This comes chiefly from the Spleen, where that is to be respected, or from Hæmorrhoids or Courses stopt; where opening of them, then revulsion and opening the Ankle-Vein, are helpful.

CHAP. XV.

Of Headach from Windiness.

PAin of the Head from windiness is a distentive painful sense of feeling in the Head, from wind made from its generative Causes, and either gathered there from weakness, or transmitted from inferiour parts from their repletion.

Causes are,

1. More general, as from a constitution apt to engender wind.
2. Abundant eating of windy or wind-breeding things.
3. Obstruction, whence fuliginous Vapours from Excrements retained cannot pass out.
4. Weakness of the Head, and parts of it, whence Crudities are accumulated, and cannot be digested from impaired heat.
5. Odours, smelling to stinking things, Metals, fume of Coals, *&c.* do raise heavy sense of feeling to the Head.

Sign. In crudity and quantity of flatuosity, there is distention without pulse and gravity, noise in the Ears, and tinkling pain in the Temples;

ples; sometime a *Vertigo*; it quickly rises and remits: Where the Humours are more sharp, and the temper of the Brain more hot and cholerick, pain is felt more sharp and pricking.

Progn. *Aph.* 51. *S.* 6. They that are suddenly taken, and presently are made dumb, and snort, unless a Feaver supervene, die ere the seventh day pass, but a Feaver coming, resolves the pituitous and windy Humours that produce these effects.

Dyet. Such things as ingender not windiness, are onely to be used.

Cure. After generals, as Purging, a Carminative Clister premised, which may draw down the Vapours from the Head, we come to Topicks; in the use of which, the first intention is to repel; adding after a while concoctive and discutient Medicines: Oyl of Roses is here most necessary for all purposes, which may be mixed afterward with stronger Concocters, Discussers, and Anodines; as Oyls of Dill, of sweet Almonds, Camomile, Rhue, Melilot, &c. which are very profitable; yet we must not use too strong Discussers before time is given for concoction of it.

Riverius wishes to sprinkle on the Head the sequent Powder, (the Head first rubbed with Bags:) ℞ Nutmegs, Cloves, Pellitory of *Spain*, Pepper, *ana* ℥ß. Leaves of Sage, Bay-Berries, *ana* ʒij. Mustard-Seed, Cresses, *ana* ʒvj. sprinkle it on, and rub it in; and the next morning comb it out, and sprinkle on more; the Vertues of Powders sprinkled, is better communicated to the Brain, than Caps.

In Oyls for Unction may be mixed hot Carminatives in a colder Constitution; among which Mother of Time, Nutmegs, and Tobacco-Leaves, are most profitable.

In a more hot temper of the Head, and youthfuller Habit, Epithemes may be commodious for the Forehead and Temples to be washed therewith, or the whole Head being first shaven: Among such, this of *Riverius* seems most applaudable: ℞ *Pulu Zedoar.* ʒj. Waters of Betony, Vervain, and Eldern, of each ℥j. apply it moderately hot with Scarlet Clothes.

Sneezings are allowed of, of white Hellebore, care of catching cold after it being observed.

So are Odours, as smelling to *Castorium*, *Ambergreese*, and their like, that are friendly and comfortable to the Brain.

Lastly, The Head is to be strengthened, Carminative Cephalicks taken

taken inwardly, that help weakneſs and coldneſs of the Head, and hinder the regeneration of wind in it, for which alſo a *Cucupha* is to be worn for a good while after.

Differ. Firſt, from internal Cauſes.

1. One Eſſential (of which we treat generally) where pain is more conſtant, there be ſigns of the Head affected, and other parts well conſtituted.

2. By Conſent of the lower parts, (*viz.* of the Stomach, Liver, or Spleen) and its ſigns are, Diſtenſion of the Neck-Veins, Urine is full of bubbles, wind aſcends by the fore-parts with ſtretching out of the *Thorax*, and deep beating of the Arteries or hinder-parts, with tention of the Veins and Arteries there; Revulſion is here moſt neceſſary, ſpecially by Cliſters and Repellers, for Topicals meet rather then in the Head affected.

Secondly, External Cauſes, as unwholſom Metals ſmelt to, and vapours riſing from unwholſom places, fume of Coals, and the like; where amending of the ſtinking Air, or flying their unwholſome vapours, uſe of Zedoary, Antidotaries, and Sternutatories, are chiefly to be expected helpful.

To theſe ſome adde a ſharp pain about the Eye-brows, called *Clavus*, from a ſharp windy matter included between the Crane and the Pericrane.

CHAP. XVI.

Of Vertigo, *or giddineſs in the Head.*

VErtigo is a Symptom of depraved Senſe and Imagination, wherein they think all things turn round, and are hurried about in a prepoſterous manner, made from agitation and ſwift circumvolution of animal Spirits, or airy matter, contained in the anterior Ventricles of the Brain.

Subject is the Brain, or fore-part thereof, in whoſe Ventricles the animal Spirits are immoderately agitated, or elſe vaporous Humours are moved; aud it is no wonder, if theſe Organick parts be affected that are made to rule, if the imagination and ſight be not according to Nature; and if the Fountain of Senſe be amiſs, the Streams muſt needs be moleſted thereby, having influence and force only herefrom.

Cause is circular motion of the animal Spirits, made from aireal Humours, or an exhaling matter, exciting great agitation and molestuous disturbance of the imaginary faculties.

Causes of these vapours are twofold: 1. Primary, whereof they are made: 2. Secundary, whereby they are put upon action.

First, Primary: Herein some suppose the original to be from Flegm, and raw Humours; others from whatever supplies bad vapours from a peculiar bad quality it yeildeth to the Head, as Radishes, Mustard, Garlick, Wine, *&c.* Vapours are made also from Emptiness as well as Crudity or Fulness, also from imperfect Crisis after long Diseases, from suppression of accustomed evacuation, from an hot distemper of the Brain, dissolving Humours into a flatuous and airy matter, or a cold distemper therof, whereby Crudities are not digested, and through weakness of the force of concoctive heat, many gross crude winds are heaped up; from plenty also of hot Blood do vapours plentifully arise.

Platerus saith a waterish pituitous and fluctuating Humour is cause thereof.

Secondly, Secundary: wherein are observed,

1. Great heat, (or mean sometimes) as of the Sun, or of fire, whereby the Humours are dissolved into Vapours, and the Vapours agitated.

2. The looking stedfastly upon Whirl-pools, or Wheels, or whatever turns round, or the looking down steep Hills, or from height, causes a turbulent harmony of the Spirits, and deceives imagination.

3. Violent motions, great pain, perturbations of both Body and Mind, wrath, *&c.* excite and much exasperate.

4. From violent purging, the South-winds blowing, a moist and hot temper of the air, and from rowsing up winds from parts below to fill the head, a *Vertigo* is often excited.

The Causes take effect from the Brain, which is either obstructed, wherein the animal Spirits are stirred up to an inordinate motion, but cannot go the right way, which obstruction may arise several ways, either through plenitude of gross humours within obstructing, or without compressing the Arteries or Fractures.

Or too readily applies that airy circumrotative vapour, and sucks it into the Veins and Arteries, whereby the animal Spirits are hurried out of their due station, and beyond their natural and ordinary course.

Or is distempered, whereby it makes many vapours, and either through the force of heat expelling them hither and thither, or weakness

ness of the parts, in not digesting and repelling them, the quiet harmony of the Spirits is disturbed.

Signs Diagnostick, that are in all causes evident, are the false imagination of the Diseased, that all things turn round, and are carried round, and whirl about in a circular prepostcrous manner; also depraved seeing, whereas the eyes being fixed on such things, discern not their rest and abode, but are affected with a mistiness; sometimes they fall down, and are affected much after the sort as Children that turn often round, for then they are dizzey, think all turns round, even House and all, and are scarce able to stand: There is sometimes Headach, and tinkling of the Ears.

Other Signs are taken from the Differences.

And *Differences* are taken from the Causes, which are either internal or external.

Internal are either Humours, or Vapours; Humours are either Sanguine, wherein things are discerned to be red; there is redness of the face, and beating of the Arteries: or Cholerick, wherein the Sick deems things to be yellow, that are not; and so of the rest.

Vapours arise from Humours essentially in the Head, or by consent from other parts: other parts that send up Vapours to the Head, and cause a giddiness, are either the Stomach, which chiefly offends, and that either when it is empty, and so plenty of virulent windiness abounds therein, and is sent up to the Head; or when it is too full, which is chiefly from things bad in quality, as Drunkenness, or unwholsome vaporous Meats and Drinks, then there is a gnawing in the Stomach, like to that the Vulgar call the *Heart-burn*; also there is a disposition to vomit before the fit, the evil afflicts now and then, according to the putrefaction or stirring of a Cholerick or Pituitous matter in the Stomach; or from the Womb, in suppression of the Courses; or from the Liver and Spleen, or Intestines, in suppression of the Hæmorrhoids and Fæces, together with which signs of those particular parts affected, may be demonstration of the Cause to arise from thence.

External Causes are either Objects set before the eyes, which are either low, and steep-down low places, and the cause is natural, for fear dissipates the Spirits, and frighting recals them to the center, whence they are hurried in a contrary motion.

Or things that turn round, and whisk about, as Whirl-pools, Wind-Mills, Wheels, and the like, whence the beholding of such, causes a circumvolution also of the visive Spirits, which communicate such a

false

falſe ſenſe to the apprehenſion, ſo that they imagine all things turn round.

Or ſtrong heat, as of the Sun and fire, which is known by the Sick relating his too long ſtay in the hot Sun, or nigh the hot fire, either bareheaded or covered.

A *Vertigo* is alſo divided doubly by *Galen* and *Hippocrates* : one is a plain *Vertigo*, of which we have ſpoken ; another is called by the Greeks *Scotoma*, and *Scotodinos*, in Latine *Tenebricoſa Vertigo*, or a dark *Vertigo*, wherein ſight is wanting, and a very miſtineſs or blindneſs poſſeſſes the Sick, together with his imagination of turning round, cauſed from *atrabilis*, and groſſer thicker vapours : But *Fuchſius*, and others, would not have a difference to be made, conceiving it to be onely a greater degree of a *Vertigo*, and not of a different nature.

Prognoſticks. It often degenerates into an Apoplexy, and Falling-ſickneſs, and is often a fore-runner thereof, but the dark *Vertigo* is nigheſt to the Falling-ſickneſs, but there is moſt fear if it laſt long, for if neither Apoplexy nor Epilepſie be made, the ſick at laſt often are uſed to ſwoond and faint with it ; the *Scotoma* is worſt in Winter ; to Cholerick perſons there is moſt danger in Summer, and to Melancholick in Autumn, becauſe then it is moſt vehement to ſuch ; it is bad to old men becauſe their Brain is weak ; that that is primary is more dangerous than that made from conſent of parts ; if Objects appeared to them, there is moſt fear of a frenzy ; it is timely to be helped leſt a worſe Diſeaſe ſucceed it.

Dyet, in what cauſe ſoever, is to be modelized of Meats eaſie to digeſt, and of pure Nutriment ; all windy things ſhunned, Crudity and Drunkenneſs, too great ſatiety, or faſting, uſe of Onions, Leeks, Muſtard-ſeed, old Wine, Milk, Garlick, Radiſh, and things of like nature are not to be permitted : wholſomer food is River-Crabs, Partridges, Pheaſants, ſcaley Fiſhes, Veal, Pullets, and Chickens, Meats that are pleaſant to the Pallate, not vaporous, ſauced with ſome Aſtringents that prohibit the aſcent of hurtful vapours from the Stomach, are to be allowed him ; white Wine is allowed for drink ſometimes, but where the affect is grown inveterate, Phyſicians commend *Guaicum*-Drink to be drunk for their ordinary Beer.

Air Auſtral, or hot and moiſt, is to be avoided, ſo is alſo cloudy weather, and Sunſhine too ſometimes hurtful ; they are not to be permitted to ſee things that turn quick about, or to look from ſteep high places ;

keep

keep their minds quiet, ſtir not up and exaſperate Humours by the Paſſions enraged ; alſo too great heat and ſtirring of the Head brings damage to the Sick.

Let ſleep be moderate, and let him be two hours always, or above, ere he lies down to ſleep ; ſleep doth ſome much good, becauſe it diſcuſſeth vapours.

Cure is firſt directed to the Cauſe, ſecondly to the Part.

I. The *Cauſes* are various, and therefore the method of curing cannot be one and the ſame : For,

1. If Phlethory offend, and Blood abound too copiouſly in the Head, it is neceſſary, 1. To reſpect the whole, as by opening of the Hepatick Vein of the Arm : 2. The Head, by opening the Arteries behinde the Ears by a skilful Artiſt ; but Blood is gradually to be drawn away, for ſome fall upon every light occaſion : Cupping-glaſſes, with Scarification, may alſo be applied to the hinder part of the Head.

2. If Flegm and groſs crude Humours be impacted in the Head, after preparation thereof, they are to be purged forth ; Revulſion is to be followed, as by rubbing and bindings, Gargariſms, Sternutatories, and Errhines, the two laſt whereof are condemned by *Septalius*, becauſe Vapours being inordinately moved in the Brain, the Symptom is exacerbated, and an Epilepſie ſooner made, whenas little of the Morbifick matter is extracted thereby : Cauteries are to be applied behinde the Ears, chiefly to the *Sinciput*, ſaith *Zach. Luſitanus* ; natural Baths, ſpecially thoſe flowing from Allom, are good ; alſo Embrocations, and Topicks, to digeſt.

3. If Indications of a Cholerick or Atrabilatious Humour abounding in the Head, be preſent, they are cured as Headach, and diſtemper of the Head from thoſe Humours.

4. If windy Exhalations and bad Vapours, either in the Head, or other inferiour parts, be cauſe hereof, Repel by *Oxirhodinum*, give inwardly things that ſtop and ſettle vapours ; revulſe, where Cliſters and Suppoſitories are good ; Frictions alſo and Ligatures for averſion ; Odours are to be held to the Noſtrils, that amend and correct the quality of thoſe fumes, and by a propriety help a *Vertigo*.

II. Reſpect the *Part* : Where if the Cauſe lie primarily in the Brain, the Brain is to be purged, as afore, then ſtrengthened by Internals and Externals.

If from conſent of the inferiour Bowels, Cure is to be directed to them ;

them ; where if the Stomach ſuppeditate vapours to the Head, a Vomit for bringing forth of putrified Humours is ſometimes very effectual ; then give Alortick Pills, both to cleanſe and ſtrengthen the faculty of good digeſtion : Aſtringent Powders are always to be given after meat, to prohibit and rectifie vapours.

2. If from a putrifaction of Cholerick Humours in the Meſentery-Veins vapours are tranſmitted to the Head, prepare with Wormwood-Wine, and the five Opening-Roots, then purge forth that Humour, and keep back Vapours ariſing from thence.

3. If from other Bowels, as Liver, Spleen, Inteſtines, and Hypochonders ; we muſt diligently look into, and correct the vice of thoſe parts, evacuate the Humours there ſeated, and intercept their vapours, whoſe Remedies, as things alſo for all other intentions, are to be found out in the liſt of Medicines that are held to help a *Vertigo* from a propriety and ſpecifical quality in them ; and they may be variouſly uſed and applied, according to the Cauſes, and preceding Inſtitution.

Thoſe things therefore that help a *Vertigo* by a propriety, or an hidden Sympathetical or Antipathetical Quality in them, are Southernwood, whoſe Decoction in Wine taken often (as all others are to be) is ſaid to be a moſt effectual Remedy ; nor leſs praiſe hath the Hear Bitterſweet, born about the Neck in manner of a Garland; or Vinegrb of Squills taken every morning faſting, Syrup of the ſharp Juyce of Citrons, Bears-Ear, Extract of *Scorzonera*-Roots, Dung of a male Peacock dried, for a Man, and of a female for a Woman ; and flowers of the Tile-Tree are choice Specificals.

Compoſitions of greateſt effect, and of the choiceſt Simples are thus made :

℞ of *Romane Doronicum*, or Wolfs-bane, *Scorzonera* Roots, the fæces of Juyce of Briony, of each ℥j. Flowers of Couſlips, of the Tile-Tree, of Lavender, Sage, and Holy Thiſtle, of each ℈ij. make thereof a Powder, and give from ʒß. to ʒjß. in ſome convenient Water.

℞ of Dung of a Peacock, Southernwood, of each ℥iß. Emeralds, Flowers of Sage, Betony, Lillies of the Valley, Featherfew, of each ʒß. *Caſtorium*, ʒj. Pellitory of *Spain*, Penny-royal, *China*-Roots, white Beets, of each ℈j. with the treble weight of Sugar diſſolved in ſome Cephalical Water, make an Electuary.

℞ of Squills dried, Southernwood, Holy Thiſtle, of each mj. Catmint, Featherfew, Cowſlips, Alheal, of each mß. Bay-Berries, Lavender, Bears-Ear, of each ℥iij. *Caſtorium*, Amber, Cinnamon, of each ℥ij. prepared and mixt with white Wine, let them be diſtilled, and of that

that Water ℥ß. or ℥j. may be taken every morning and night fasting, before or after food, two hours or more.

A specifical Purgative may be thus made in form of Pills:

℞ of *Collocinthis*, ʒj. Agarick, ʒiß. Root of Briony, ʒij. Carraway-seeds, and Cinnamon, of each ℈ß. with Syrup of the Juyce of Briony, make Pills; two Scruples, or more, whereof, may be taken at once, and is most proper in a flegmatick Cause, and by an hidden quality insinuate themselves, and draw forth the matter of a *Vertigo*.

Marcellus commends the Juyce of black Beets, anointed on the Temples.

Quercetanus praises a Powder of native *Cinabrium*; as, ℞ of true Mineral Vermilion, ℥ß. Pearls, and red Corral, of each ℈ij. Saffron, ℈j. Leaves of Gold, in number ten; it is given to a ℈ weight in Valley-Lilly-Water. The same Author also greatly praised the Dung of a Peacock dried, and given in Powder.

Partlicius and *Platerus* commend Crystal, hung about the Neck.

Others commend anointing of the Forehead with the fat of Land-Snakes, strewing of the Powder of Silk-Worms on the Crown, a Garland of Penny-royal, and an Emerald Ring, to help by propriety, and their whole substance.

All these are to be used as the Cause doth most require, and according to the fore-going Precepts.

In the Fit peculiarly, these things are to be observed:

1. To take meat before it, for so it is made more mild, as saith *Platerus*.

2. To bring them to quiet, lay them on their Backs, their Nostrils higher than their Head; use *Oxirhodinum* to repel vapours; put a Tent dipt in Cinnamon-Water, up their Nostrils, which sometimes suddenly helps; rub their Nostrils with Oyl of *Amber*.

3. To bring them again, as is needful in some, hold Peucedane-root dipt in Vinegar, to their Nostrils, and *Galbanum*; rub their Forehead and Temples with Oyl of Penny-royal, or Rosemary and wild Marjoram boild in Vinegar.

Lastly, To preserve from an Apoplexy, the Seeds of Caraways steeped in Wine, are commended.

CHAP. XVII.

Of the Passion of the Mind moved by Love.

LOVE is a depravation of the Phantasie, erring from Judgment, and arising from an inward Cause affecting the Heart with Passion, upon the apprehension and pondering upon the outward Subject.

Cause is obscure, nor can the Reason hereof sufficiently be rendered; onely such as are so deeply in love, are such as for the most part are very subject to be altered, and have their Passions moved upon every light Cause, as will quickly fligger with Joy, or despair with Sadness; some attribute it more specially to redundancy of the Seed, and Idleness; whence *Ovid* writ,

Otia si tollus periere Cupidinis Artes.
If Sloth you take away, the god of Love'l decay.

Some call it the Noblemans Madness, but Poor are strook with *Cupid*'s Dart as well as Rich.

Signs are not always the same of all; the Pulse in most is very wavering, either very high, or very low, very unconstant; whence *Erasistratus* found out Love-Sickness: when they are dejected and in despair, their Pulse is very small and low; but if their Love be but talked of, or come in sight, or they hear any joyful news thereof, presently their Pulse is augmented.

2. When they are in despair, or cannot have Him or Her that is desired, they mourn, lament, sigh, are very thoughtful, forget to eat their Food at due seasons, cannot sleep, nor are at all delighted in the management of their Businesses; but when they are elevated by his presence, or good news from him, or talking of him, they break forth into exceeding Joy; sing, play on Musick, talk many lascivious and fond Sentences; yea, and sometimes are very forward, and offer themselves to perpetrate unlawful Copulation.

3. After some continuance of time, with anxieties, solicitudes, and deplored thoughtfulness of mind, they grow very pale, which is in general to all.

And lastly, Some through despair either turn mad, and are distracted,

or

or else lay violent hands, or make away themselves, or bring themselves into other grievous Diseases, that kill them in the end.

Cure. They will not use any Remedy, nor hear any Advice, nor receive any comfort, nor hardly have their thoughts diverted, and set on any other Object, or Subject. If they be lascivious, and abound with Blood, it is good to let them Blood, let them use a thin and sparing Dyet; and such things as cool, enervate, and consume the Seed; let them have some employment set them that may busie their Mind, and indulge venerious thoughts the less: If they incline to a melancholy temper, things, and the Method ordained for Melancholicks are proper, onely avoiding such things as increase Seed, and provoke to Venery.

If they be distracted and delire, they must be cured as Mad People.

Sometimes Medicines are given to cause Love, which the Latines call *Philtra*, which bring the Party taking them into a raving and restless condition after the Party desired; or else are such as vehemently stir up lust; as many Whoremongers use to give Cantharides for that purpose, which do not cause mutual Love, but by their Acrimony mightily tickle and irritate to Venery.

Against such kind of Love-Potions that so enrage the Affections into a fury, ***Hartman*** advises to (as a Specifical) the Pouder of a Secundine, being first dried in an Oven, and then given with Treacle, or some Antidotary water for certain times.

Ernestus commends *Aurum Vitæ* for the Plague, and for Love-Potions taken by Women; from which, saith he, they are wont to pine away, nor have they any desire to *Venus*.

CHAP. XVIII.

Of Cephalæa, *or an old Headach.*

C*Ephalæa* is an inveterate and old Headach, that hath remained for a long time, not risen of a sudden from light Causes, but of long continuance from Humours seated in the Head, and and afflicts with exacerbations.

The *Cause* is the same as *Cephalalgia*, or a sudden or periodick Headach is caused of, as to Humours; but all slight Causes of the *Cephalalgia* cause not a *Cephalæa*.

Signs are onely necessary for distinction of the Humour predominant, and are easily found out by a diligent perusal of the aforegoing Chapters of Headach.

Prognosticks. This is worse than *Cephalalgia*, because of the durance of it, and the contumacy of the Cause, and is more easily or hardly cured, according to the Cause, which is easily found out by the aforegoing Chapters.

Cure also varies as the Cause, and every particular Cause is taken away as in the foregoing Chapters is directed.

Onely in a *Cephalaa* there is need of more forcible Medicines, and a longer continuation of them.

As longer purging by *Apozems* and Pills, letting Blood in the Arm, and after that in the Forehead; if need be, oftner.

Gargarisms, Errhines, Sneezers, Blisters, and Rubificatives to the hinder part of the Head, and behind the Ears.

Ludovicus Septalius saith, *In Diuturn pains, where the matter hath been thick, experience hath shewn that the Head being shaved, and a Vesicatory applied thereon, hath cured, whenas other Remedies failed.* So the Antients, both *Greeks* and *Arabians*, did much use Rubificatives and Synapisms in contumacious Headaches, that did attract and draw forth the matter through the pores of the skin; and attenuating a thick matter, did avoid it by insensible transpiration.

In an hot Cause, Medicines cooling, and in a cold Cause, heating; as is shewn in the foregoing Chapters of particular Causes, are to be administred.

Lest the Head should be over-weakened, the use of Cephalick Electuaries, and Caps, prescribed in the other foregoing Chapters, are constantly to be used.

So are all Topicals as are prescribed in the precedent Chapters to be used; and effectual in a *Cephalaa*, the Cause considered.

Morbi Oculorum.

ALL theſe Diſeaſes of the Eyes vvere vvrit about 1658. and vvere collected from Authors, the beſt things I could find ; and vvhere I found any Author vvanting, I made a ſupply from another : They contain the chief Method and Medicines, Signs Diagnoſtick, Prognoſtick, and Cauſes, vvrit by the Antient and Modern Practical Phyſitians : Yet ſince I vvrote them, I ſee by my ovvn Experience, and the pure and unintereſted Experience of others, they are defective, and the Readers of them cannot knovv the Truth fully and clearly of the Method of Nature thereby ; yet in theſe Diſeaſes I happened to vvrite upon, Authors vvrit the moſt experimentally, becauſe they had not ſo many Ambiguities and Intricacies, and the Cauſes vvere more palpaple : I did alſo draw out all the beſt Medicines and Specificals, vvhich becauſe they vvere commonly founded on good and reiterated Experience, they vvill hold throughout all Ages ; and vvhatever is not ſurely founded on Experience vvill be contradictable : Yet in Experience many have been deceived, vvriting of one hovv all others muſt be ; vvhen vve ſcarce find

tvvo alike in any one Diſeaſe in all things: And ſo the Antients vvrit Chapters by one or tvvo, or three ſick Perſons they ſavv, and perhaps they vvere different caſes from the moſt common: It is certain, under tvventy or thirty Patients, ſeeing the varieties in them all, vve cannot punctually conclude of any thing, in any one Diſeaſe. Yet do all theſe things happen in ſome, and much as they are found vvrit. We did moſt lean to the Moderns, and the beſt of them, as *Sennertus*, *Riverius*, *Platerus*, *Johnſtonus*, &c. And vvith vvhat I have delivered in other places, I think theſe indigeſted Papers may do vvell, and the Readers be much bettered thereby: And theſe vvere more cleerly vvrit from Experience than others vve have omitted. Moſt of theſe Diſtempers of the Eyes have been examined by Oculiſts that have practiſed peculiarly that vvay, and yet I perceive in their Writings, though they had Experience enough of their ovvn to vvrite by, they vvrote after the Antients in moſt things; finding that the eaſier vvay, and the Method ready dravvn to their Hand, and in Credit and Popular Applauſe.

CHAP.

CHAP. I.

Of Dimness of Sight, or Blindness.

Dimness of Sight, or Blindness, is a defect of Seeing, either perfectly, or unrightly, made from want of visive Spirits, Obstructions of the Optick Nerves, or other Causes hurting the visive faculty, no vice or spot being to be seen in the Eye.

CAUSE

Is either from the fewness of Spirits, as happens after long Diseases, or from the Brain not supplying Animal Spirits, or from fault of the Animal Spirits, which are thickned, cooled, and weakned, as in old men, whenas they ought to be lucid, thin, and many; and then it is called *Amblyopia*.

2. From the Optick Nerves; which are, 1. Obstructed either by Melancholy, or Flegmatick Humours falling from the Head, as in a Palsey, so that the Optick Spirits cannot pass to the Eyes. 2. From Constriction as well as Obstruction of those Nerves, is *Amblyopia* made, they are narrowed and compressed divers ways; for in Phrensies, Inflamation, and other Diseases of Plenitude of Blood, from Bruises also, whence *Pus* is gathered, and Tumours compressing the Nerves, so that the Spirits cannot pass, as hath been found in those that have been opened. 3. Wounds and solution of the continuity of those Nerves from the same reason cause Blindness, and then it is called *Amaurosis*.

Some adde a third kind, *viz. Myopia*, which is whenas they see onely what is nigh them, made from weakness of the visive Spirits, and thickning of the Coats from Humours.

Antecedent and generative Causes were,

1. Crudities and Drunkenness.

2. Reading, and that after meat, and of small Letters, or by Candle-light.

3. An evil-kind of Dyet, meats of bad digestion, and exhalative.

4. Strong

4. Strong Vomits or Purges, that violently stir up Humours, that are carried to the Optick Nerves.

5. The Sun-Beams, and too great light.

6. The immoderate use of Venery, passions of the mind, and sorrow.

7. Shedding of many tears, and immoderate weeping.

8. All intent looking of the Eyes, and the beholding of things small very wishly, or things that whisk and turn about; fire, smoak, dust, a thick Air and Baths are also hurtful: Collyries of *Opium*, Poppies, and the like, thicken the Pupil, and dull and thicken the visive Spirits also.

DIAGNOSTICKS.

There is no vice appearing in the Eye, so that sight by degrees grows dimmer and weaker, and no film, cloud or spot is seen in the Pupil unless that the Pupil be larger, and more big then naturally accustomed, and sometimes black.

There is sometime like a Gnat before the Eye, a little obliquely, which shadow is seen most in an open and clear Air; it groweth bigger in time, and there is another made to it, so that whithersoever the Patient looks, if it be abroad in a light time, these two shadows are always like two Gnats, a little obliquely before their Eyes.

Moreover, we must guess at the Cause and Disease by the foregoing, of things hurtful by Pain, Heaviness, Fulness, and Heat in the Head, that preceded, whereby were the noxious Humours translated to the Optick Nerves: if none of these preceded, and we cannot gather that they are either obstructed or constrict, we may suppose the fault to be in the Optick Spirits, and the more if from old Age.

Amaurosis is soon made sometimes, but *Amblyopia* by degrees.

PROGNOSTICKS.

Amblyopia therefore is better than *Amaurosis*, because in that so contumacious a stoppage of the Nerves is not suddenly made, whence 'tis also easilier cured.

Amaurosis is bad, because the Nerves obstructed are hard to be recovered, as in Palseys; yet if imperfect seeing be onely made, there is hope, though it yields not after the use of much Physick; if it be made from constriction of those Nerves, it ceases upon the taking away or ceasing of the Cause that crushed the Nerves together: If it come suddenly from violent vomiting, by taking another Vomit the Humours have been taken from thence, that were moved thither by the same Cause before; the like also, if it come from disturbance of Humours,

mours from violent Purgers, 'tis taken away by Purging agiin.

Women with Child at time of Delivery, or before, are delivered from their Blindness; but old men hardly recover sight again, because the defect in them made through Age, cannot be repaired. If sight in sick men fails suddenly, it argues death.

If Humours be more loosly seated about the Nerves, though they have been very dim for a long time, yet there is great hopes of Cure; specially if the Sick shutting the sound Eye, the Pupil or Apple of the other be dilated.

CURE

Consists, 1. In good regiment and order of Dyet, where all things that hurt are to be avoided and shunned, as Air that is misty, thick, and rainy, caliginous and Austral; Flesh, and meats of bad Juyce, and hard concoction; fly the use of Leeks, Onions, Garlick, Radish, Colworts, and strong Spices, as Mustard, Ginger, especially too immoderately used; Toadstools, Milk, Fishes and Fruits.

Meats must be moderated and medicated; use not unwholsome or too much food at Supper, sleep not presently thereupon, let not also that exceed; lie on the Back, shun too great light and sunshine, exercise moderately; yet fly all things that bring Humours to the Eyes, as smoak, dust, wind, too intense reading, and looking on things, watching, tears, sadness, *&c.* *Gourdon* his Verses are,

Hæc Oculos multum Sol. pulvis fumus & æstus,
Ventus, cum fletu Vina, Venusque nocent.

2. In Medicines, where, 1. We must respect the part, whether the Cause be Essential, or affecting by Consent; if Essential, look to the Head; Capital Pills are made of *Senna*, and *Aloes*, of each ʒj. *Diagridium*, ℈j. Seeds of Rheu, of Fennel, of each ℈j. Nutmegs and Cloves, of each ℈ß. with Syrup of Eyebright make Pills; take every other day a convenient dose; or *Apozems* may be used in their stead, and be continued long, wherein may be put Specificals for the Eyes. In *Amaurosis* also we must use Apophlegmatisms, Errhines, Gargarisms, and the like Head-Purgers, Cupping-Glasses to the Shoulders, Setons to the Neck; Sternutatories, and Errhines too, are disliked by most, and therefore may be left untried, other ways of helping being so plentiful, and more effectual.

In the next place we must come to take away the Obstruction of the Optick Nerves, strengthen the feebleness and restore the deficiency of the visive Spirits, these are such as by a propriety strengthen the Brain

and sight, and are made the more effectual, used after Purging hath made preparation for them, and are to be continued with and after the use of the former things for long time, as well to strengthen the sight restored for fear of a Relapse again, as restore it being decayed : among such, Eyebright is chiefly praised, it is steeped in white Wine, and called Eyebright-Wine, which hath cured some of a years Blindness, and brings acuteness of sight to aged People. Some advise to take in Powder a ℨ every morning, and say the very looking on it sharpens the sight.

A Water may be composed of the following Specificals, distilled in an Alimbeck.

℞ Eyebright, miij. Rheu, Fennel, Chelidone, or Sellondine, Bastard-Parsly, of each mj. Nutmegs, Cloves, of each ℥j. macerate them in white Wine a due time, being all rightly mixt, and prepared, and distil them ; a draught of this Water may be taken every morning and night, fasting before and after it: the same way also may ℨ of the sequent Powder, of great vertue, be taken: ℞ Flowers of Eyebright, ℨij. Seeds of sweet Fennel, ℨj. common Fennel-Seeds, Nutmegs, Cloves, Vervain, Rosemary, of each ℨß. Sugar, ℥j. make of all a Powder. Rheu is commended also, taken inwardly; whence the Poet spake,

Nobilis est Ruta, quia luminis reddit acuta ;
Auxilio Rutæ, vir lippe videbis acute.

An Electuary also, to whom it may be more pleasing, may not be less efficacious: as, ℞ Conserve of Eyebright, ℥ij. Pulpe of Juniper-Berries drawn with Fennel-Water, ℨiij. sweet Fennel-Seeds, ℨj. Seeds of Mountain-Siler, Ashes of Swallows, Ebony-Wood, of each ℨß. with some Cephalical Syrup make an Electuary hereof. Condite *Mirobolanes* also, and condite Nutmegs, Wormwood-Beer, Vinegar of Squils, *&c.* are good for the Eyes and visive Spirits; some ordain sweating, and the use of Bituminous Waters to dry the Head.

Topicks are of little use here, because the Cause is internal, and there is no excrescent matter upon the Eye, yet Topicals are thought to avail much in *Amblyopia*, for succouring and corroberating the Optick Nerves, and Visive Faculty, as Foments of Decoction of Rheu, Eyebright, Spiked-loose-strife, Tormentile, Vervain, Lovage, Fennel, Chelidone, and Centuary ; such kinde of Waters as this, are much commended :

℞ of Rheu, Vervain, Chelidone, Eyebright, Fennel, Clary, of each mj. the Liver of a Goat cut small, *Sal Gem.* ℨij. Spiked-loose-strife,

ſtriſe, mjß. diſtil them by an Alimbeck, any proper moiſture being firſt added thereto.

All Galls, except of venemous Beaſts, are good; the Liquor of *Serapio* is uſeful, dropping from the Liver of a Bear roaſted, ſprinkled with long Pepper in the roaſting.

Alſo the Pouder of a burnt Magpy mixt with Fennel-water of *Gerardus a ſolo*; but theſe ſcarcely penetrate to the Optick Nerves.

Other local Medicines are alſo uſed to the Head, *Cucupha*'s and Powders to ſprinkle in the Hair, to dry the Brain, where we ſuſpect a moiſt Diſtemper.

2. If by Conſent of Parts, as 'tis ſeldom made, though agravated, being always eſſential to the Head, though fomented by fumes, and bad vapours ariſing from the Stomach, generating more matter, and a more contumacious Diſeaſe, therefore digeſtion is to be rectified, let them not eat great ſuppers, not ſleep preſently thereupon, forbear all evaporative things, give a Pouder to prohibit that always after ſupper, of Coriander-Seeds, Cinnamon, Nutmegs, Fennel-Seeds, Wormwood, Cloves, *&c.* which alſo perfects digeſtion, and turns the quality of the vapours from hurting to helping; for which alſo Turnips in Meat are thought by a propriety to help the Eyes, and Broath and Fleſh of Vipers; Meats are alſo to be condite with Spices, as Ginger, Cloves, Nutmegs, ſweet and common Fennel-Seeds, *&c.* Let concoction be perfected before they eat again, elſe crude vapours are carried to the Head: In an Hectical ſtate of the Body, an Analeptick Dyet, and ſuch as is ordered for Hecticks, is to be directed, whereby the animal and viſive Spirits may be reſtored.

CHAP. II.

Of Night-Blindneſs, or Nyctalopia.

NYctalopes are ſuch as ſee nothing in the night, and but badly the Sunſetting, from thickneſs of the Spirits and Tunicles.

CAUSE.

The reaſon hereof is from weakneſs of the Head, and viſive Spirits, or thickneſs of them, or of the Tunicles of the Eyes, whereby Light hath not ſuch an influence, as not able to penetrate, or penetating not ſufficiently, uſed from weakneſs and fewneſs of Spirits; the Tunicles are alſo thought to be thickned more on nights through moiſture from

influence of the Moon, and mens sight is thought to be more acute and quick in the New Moon, than when she is come to her Full: Some see better on nights than they do a days, which is a very rare thing, and comes from rarity of the Spirits, that are dissipated by sight.

DIAGNOSTICKS.

If it be essential to the Brain, the other faculties of the Brain are hurt; if it had a sudden rise, the Optick Nerves were stopt through the sudden falling thither of some Humours; if it hath had a long time of encreasing, there is distemper of the Brain, and grosness of the Blood and Spirits therefrom. *Celsus* saith, *It never happens to Women that have due and ordinate flux of Courses.*

DYET.

Dyet must be attenuating; things that thicken the Blood are to be shunned.

CURE.

If signs of Phlethory or Fulness be present, we must let Blood, however Cephalical Purging Pills are to be used as are directed for *Amaurosis*; yet where we have no Indications of plenty of Humours, less purging will serve: Some premise preparation, and add Masticatories, Gargarisms, Vesicatories, Cupping-Glasses, *&c.* for Revulsion and Derivation, which do good in a plentiful matter, and where the Head redounds with Humours.

Next hereto are strengtheners of the Head and Optick Nerves to be directed, as may be plentifully exemplarized out of the Chapter of *Amblyopia* and *Amaurosis.*

Topicals are used here, and commended; as the Liver of a Goat, which applied to the Eyes, is said to make men see as well on nights as days, and the reason is thought to be from Sympathy, because the Goats see as well on nights as days; yet there is no coherence betwixt the Liver and the Eye.

This is also various ways prepared for this use, as roasted and basted with Galls of Animals, and the liquor that drops therefrom is put into the Eye; or it is roasted, being cut and stuck with Fennel, Chelidine, Rheu, and the Liquor dropping therefrom reserved for use; the vapour of it also boiling is appointed: Some advise it to be eaten with Salt of Eyebright often.

The Water of Honey, also or Galls of Animals, the water of a Saphire-Stone, the Collity of *Gentilis*, of *Pompholix* and *Stibium*, washt in Fennel-water, *&c.* are useful.

Forestus

Forestus used the Liquor of the Fish *Elpwick*, that fried therefrom in torrifying, as a secret.

Sharp Medicines are hurtful, and too much washing the Eyes with cold water, thickens the Tunicles and Spirits, and renders the Disease the worse.

CHAP. III.

Of Squinting, or Strabismos.

STrabismos is a depraved motion of the Eyes, which is either natural, from faulty situation, whenas the Eyes are moved to the sides, or the Crystal-Line is distorted; or not natural, which is made in Children and Infants looking always one way to the Light; or in elder Persons, from convulsion of the Muscles moving the Eyes, made from their driness or repletion.

CURE.

The Cure is not performed in that which comes naturally: That which is made from a convulsion of the Muscles, is cured as Spasms, a Palsey of the Eye; and *Tortura*, Orris, the Pouder of Swallows Heads blown in, or a Magpy burnt, Turtles Blood, *&c.* are proper: That which comes through vice of looking awry in Children, is timely to be looked to; for if it be inveterate, 'tis hardly helped; therefore Cases for the Eyes for such are to be made, so that they cannot see but by looking streight-forth through them.

CHAP. IV.

Of Spots of the Cornea, *or Webs of the Eyes.*

AUle in Greek signifies a Cicatrice, or Skar, which happening in the black of the Eye, or pellucid part of the *Cornea*, and being white, is called *Leucoma* in Greek, and *Albugo* in Latine; if more bright and splendent, it is termed by some *Paralampsis*; if this white spot be less, it is called in Greeek *Nephelion*, and in Latine *Nebula*, a Cloud; if it be more thin, it is called in Greek *Achlis*, and *Caligo* in Latine, signifying a Mist.

CAUSE.

CAUSE.

Its Cause is either external, as a Cicatrice, a Wound or Ulcer foregoing; or internal, as a Flegmatick matter gathered twixt the Membranes, or an Humour seated and soaked into the *Cornea* twixt the coats, and there concrete and compacted.

SIGNS

Be a white spot, which is thicker and whiter than other affects happening to the *Cornea*, and thickning it so that a passage is denyed in the visible species, and the Sick sometime seem to see as if it were through smoak and mists.

Some are more superficiary, some more deep, and incline to black, where the *Urea* is sometimes offended, sometimes the albuginous Humour, in which they are not so conspicuous.

PROGNOSTICKS.

If not inveterate, if in Children, if onely from a thick pituitous matter left there from *Opthalmies*, it is the easilier cured; but if inveterate, if in old Persons, if from a Cicatrice hard and gross, and in a part so exquisite of sence, wherein sharp Medicines fit for it may not be endured, it is hardly cured.

CURE

Is internal, as by generals, Purging and Bleeding in Phlethorick and Cacochymick Bodies, to take away the antecedent Cause, and an exact Dyet for prohibiting encrease of Humours, which are gathered, and fall upon a part that is weak: Or external, where first, revulse, if the Sick be apt to defluxions, into his Eyes; apply Cupping-Glasses to the sides of his Neck, Vesicatories to the Crown, and nape of his Neck, to pull back and draw forth Excrements apt to tend to the Eyes.

Secondly, apply Topicals to the Eyes, 1. To mollifie the concrete matter: 2. To attenuate it: 3. To wipe it away, which is done by things abstergent, and that have a peculiarity to take away Pearls, Spots, and Webs from the Eyes.

In the use of such, we must observe these things: 1. That they be not too sharp; 2. If they may not be cured, they are to be changed into another colour; 3. Herewith such as preserve the strength of the Eye are to be used.

These Simples and Compounds, above others, are applauded:

1. The Pouder of Liquorish put often into the Eye, being very finely poudered, as all Eye-Pouders ought to be.

2. The

2. The Juyce of Pimpernel, with the blew Flower dropped upon the Web.

3. A Colliry (of *Lapis Calaminaris* thrice burnt, and twice extinct in Wine-Vinegar, ℈j. Myrrh, burnt Lead, and washt, of each ℈ß. Oriental Saffron five Grains, *Opium* six Grains, burnt Brass ℈iiij. Decoction of Fennigreek, ℥j. beaten and mixt upon a Marble) of *Johnstonus.*

4. The Water of Honey, which saith *Platerus*, most certainly blots out all spots of the Eyes.

5. A Water (of Honey, ℔ij. Fennel, Eldern, Eyebright, of each two Pugils, with Sugar-Candy ℥iv. distilled in *Balneo Mariæ)* of *Amatus Lusitanus.*

6. The Juyce of Pearl-Trefoile, so called from its vertue of taking away Pearls and VVebs from the Eyes.

7. The Pouder of the Stone found in the Head of a long Snail, blown in, or put upon the VVeb.

8. The Juyce of Herbs that be bitter, and indued with a nitrous quality, mixed with Honey, for so they stick better upon the Pupil, and are not so apt to flow to the corner, such be Draconts, Chelidone, Ground-Ivy, Pimpernel, Centuary, *Amurca*, sowr Grapes, Rosemary, *&c.*

9. Galls of Animals, as of Goats, Eagles, Vultures, Lizards, Kites, *&c.*

10. The fat of the Liver of Lampreys (that being put in a Glass, and set in the Sun) of *Hartman*, to anoint the Eye-lids at going to Bed, together with eating the Pouder of Thistles of the Meadow several times.

11. Let a Child often lick the Spot with his Tongue.

12. Or put in the Seeds of Clary into his Eye, which afterward will come out again, being compassed with much matter: If sharp things hurt, we must leviate and appease pain from acrimony.

Use mucilaginous matter, as of Flea-Seeds, Marish-Mallow-Seed, and Fennigreek: wash with Milk, and let sharp Medicines be tempered by mild ones.

Some commend the Leaves of Hemlock applied onely upon the Eye-brows, to have a propriety to take away Pins, VVebs, and Spots; or the same Hemlock-Leaves to mß. and Bay-Salt, mj. bruised, and applied with renovation to the VVrists.

If the Spot may not be taken away, yet its white colour is changed by Juyce of Pomegranates; some make them black with burnt Lead, Vitriol, Litharge, Galls, Bark of Pomegranates, Cipress-Nuts, *&c.* used by the Ancients, but not so much respected by Modern Men; for although

although they are laid onely upon the *Cornea*, yet by falling upon the white of the Eye, they make that black.

If a yellow Colour, as happens to those that have the Jaundice, seiz upon the *Cornea* from Choler poured out thither, and affecting a false imagination, as to the colour of objects, which seem yellow; it is cured by a fume of Vinegar cast upon red hot Tiles, and received by the Eye held over it: But if we would not be hasty in having of it cured, it would cease spontaneously with the ceasing of the Disease, *viz.* the Jaundice, on which it is grounded.

CHAP. V.

Of a Cataract or Suffusion.

DEFINITION.

A Cataract or Suffusion is an Obstruction of the Pupil or Apple of the Eye, from an Humour: Or, as others well, A corrupt Water congealed like a Curd, and hindering the sight.

CAUSE

Paraeus saith, is a Skin obstructing the Pupil; others say, A Water congealed: Certain it is, 'tis an Humour either sincere or mixt, and great standing-out Eyes does give great occasion to the gathering of it, because the Virtue diffused is more weak in a large space, and yeilds an easie coming to of Humours, which are originally bred from Meats yeilding ill Juyce, and transferred thither either by way of evaporation from the Stomach to the Brain, where bad concoction in probability went before, and 'tis reckoned as Cause of a Bastard-Suffusion; or the effusion of them (being either serous, or Phlegmatick, others adde Melancholick) into the space betwixt the *Cornea* and Crystal Humours. Weakness of the Eyes commonly goes before, whereby they are less able to repel the falling down of Humours that are collected in the Head; which weakness is either native, as in the Eyes sticking forth, or accidental, made by blows, bruises, hurts, Baths, rainy Air, heat of the Sun, long reading, specially on nights late, and by Candle-light, in Books of small print, and with intensness; and whatever exagitates, irritates, or sets Humours in motion; also weeping, and shedding of tears from great sorrows and troubles of mind, produce this, through weakening of the Eyes, and stirring and irritating Humours.

THE

THE PLACE.

The coming of this Humour is by the Veins of the Tunicles, *Urea*, or Nerves Optick, those Veins being many, are derived from the Pericrane passing to the conjunctive Tunicles, from thence to the *Cornea* and *Urea*; or from the Menings of the Brain, whence Branches are derived to the Membranes of the Eyes, from which chiefly the *Urea Tunica* may with facility drop the Humour into the watery Humour; they easily also come from the Brain by the Optick Nerves to the Crystal Humour, and than the matter of the Suffusion sticks to the Crystal", sometime by fluxion, and sometime by congestion, wherein weakness of the expulsive faculty is a main Cause.

NAMES.

It hath divers, according to its growth: 1. When 'tis fresh, Authors call it a Suffusion: 2. Whenas there's a matter gathered in the Apple like water, they term it Water: 3. When 'tis confirmed, and sight darkned, they call it a Cataract or *Hypochyma*.

SIGNS are expressed in *DIFFERENCES.*

PROGNOSTICKS.

They are not healed till they be grown; Sky-Colour, Sea-Green, or of the colour of Chess-Nuts, are curable: Those that are not dilated by rubbing, if it be not already made, and unconfirmed, it may be cured by Medicines, by which may also a Bastard-Suffusion, wherein are as it were appearances of flies, and is made chiefly by vice of the Stomach sending hurtful vapours. If they follow Feavers or vehement Headach, if it happens in Children or old men, then cure is bad; if the Sick discerns no light, no cure. That which is with a consumption of the Eyes, that that comes from great Diseases, incurable; or where Head disses, as Phrensies, Headaches, Peripneumonies, *&c.* very difficultly cured: That which is caused by a Blow, though the suffuse Humour be extracted by the Needles, yet the eye being hurt and bruised, never perfectly recovers sight again. Some make seven kinds of Cataracts, four whereof are, and three are not curable: The first of the curable ones is bright like Alablaster, the second white like Sky-Colour, the third Gray, or Ashes-Colour; the fourth Citrine.

Of one newly begun and not yet confirmed, and curable by Medicines, the Cure, or at least the encrease hindered, if not too far grown, and then it must grow more to the Cataract.

DYET.

A thin and attenuating Dyet, inclining to heat and drying; let their Supper be very moderate, abstaining from Wine and Broath, fasting and abstinence also are very advantagious; whereby a young Woman thinking to kill her self by hunger, and a most thin Dyet, being thereby exceedingly wasted, was delivered of the Cataract called *Gutta serena*, from an absumption of the moist substance, through defect of nourishment, as in *Riverius* his communicated Observations; Venery must be avoided, and the frequenting hot Baths, or the like, hurt much.

2. Concocters of the watery Humour; also Preparers of a pituitous matter superabounding, are to be had in use; among such, they are to be chosen that are most specifical, and proper for the Head and Eyes.

3. Evacuation of the watery Humours; but this evacuation is to be continued throughout the whole Cure, and reiterated Evacuation may avail; but once, twice, or thrice do little in so contumacious an Affect: Yet Phlebotomy is seldom to be acted herein, lest the Brain be over-cooled, and accumulate more watery Humours, and send them to the Eyes.

4. Averters, where chiefly do avail Cupping-Glasses, and Vesicatories, a Cautery to the Crown, or behinde the Ears, Setons, also Clisters, Suppositories, and painful Frictions are useful.

5. Dissolvers of the Reliques of the matter, and dissipaters; where in internals, observe to give them at night, that the force of them may be the better carried with the vapours of the meat to the Head. Topicks must be discutient, mixt with Emollients and Abstergents, beginning always with mildest, and so by degrees proceeding to the strongest: for the Eye having an exact sence of feeling, will not endure so strong Medicines at the first, as it may do afterward, being accustomed thereto; among which, gentlest Medicines, proper for this affect, are good: a Water distilled from Fennel, Eyebright, Rheu, Celondine, and the like, to wash the Eyes every morning, *Aqua Mellis*, or Honey-Water, is reckoned one of the best Remedies; the Pouder of white Sugar-Candy put often into the Eyes, or the Pouder of Swallows Heads burnt, are helpful: *Fonseca* saith, A VVater distilled from Swallows with Bread in white Wine, is miraculous: *Avicen* above others praises *Sagapen* dissolved in Honey-VVater and *Trypochymia*; the Urine of a Child distilled with abstergent Ophthalmicks, to drop a drop or two often into the Eye, is commended: the VVater of *Crocus Metallorum*, three or four drops at a time, is greatly praised by *Quercetanus*, in his Dispen-

satory; 'tis made by infusion of ʒj. of *Crocus Metallorum*, in ℥vj. of Celondine-VVater: *Sylvius* saith, The Pouder of *Os Sepiæ* put into the Eye wipes off these Waters: *Zechius* also praises Water distilled from Bread, made with Powder of Rheu, Chelidon, Betony, Fennel, and Honey. *Gulielmus Lozellus* describes a Water with which he cured many that were stark blind, made of Goats Liver, Eyebright, Chelidon, *Sarcocol*, Aloes, Pepper, Rheu, Rosemary, Galls of Birds of prey, *&c.* Where we see the evil more contumacious, and not yeilding to ordinary Remedies, we must try stronger; as is *Botius* his Remedy of Cocks Gall, ℥ß. Blood of a Mouse, ʒiijß. with Womans Milk make it like a Colliry; or the Water of Mans Dung, or Doves Dung rather, with the Gall of a Hare, and of a Weasel, with white Sugar-Candy, and Pearls, are very prevalent; the strongest VVaters are made of Honey, the Galls of Birds of prey, of Vultures, Kites, Partridges, with Ophthalm-Herbs, Myrrh, Pepper, *&c.* distilled in a Glass Alimbeck; the strongest Galls are those that are venemous, as of Vipers, Mad-Dogs, Serpents, *&c.* But *Sylvius* saith, *Alexiph. Med.* are to be used, because they being poysonous may pass by the corner of the Eye, and hole of the Pallate, into the Stomach: Other strong eating Medicines are made of Vitriol, Rust of Brass, and the like, either used by way of fine Pouder, and so laid just upon the Cataract, or mixt and dropped in: But in using all these strong Remedies, we must greatly caution their use, for they by encreasing pain bring greater fluxion, and many dim-sighted have thereby grown quite blind; and therefore to mittigate the acrimony mix them with muscilage of Fennugreek-Seed, Flea-Seed, *&c.* or wash the Eye afterwards with warm VVomans Milk; licking of the Eye for a long time with a Childs or Whelps Tongue, much avails, so doth a young Pigeon unfeathered cut in the middle, and applied warm to the Eyes: Fumes also and Foments of the precedent things may be very beneficial.

Of the Needle.

VVE are not to try the Needle, if the Cataract be in the Centre of the Pupil, where things seem holey, for there is fear of the Eye being filled, and so an absolute loss of sight. Dr. *Banister* sometime in couching Cataracts had the whole Eye filled with a milky substance, which he supposed to be the matter of the Cataract; and in others upon couching, Blood hath been so diffused all over the Eye: Some are so sollid and viscous, that being depressed by the Needle, do

again rise, whenas others are so soft that the Needle pierces them, and takes no hold, although of seven or eight years growth : again, Others so pertinaciously bound to the *Urea*, that there is greater danger of distorting that, than removing the Cataract : In all we must see they be grown and old, else there will not be success ; for the Needle will not take hold ; they must be quite blind ere they are to be couched ; neither are wasted Eyes, nor old Mens, nor Childrens, wherein 'tis incurable, to be tried by the Needle ; in Coughs also, as admonishes *Lud Sept.* 'tis dangerous to cut them for fear of a disruption that supervening ; Sneezing also happening is inconvenient ; for avoiding which, the finger is to be held upon the greater Corner of the Eye ; that the Needle make not a Rupture, compress the Pupil with the finger : before couching, most Physicians approve of evacuation, and cleansing of the Head by Pills, *&c.* *Apozems.* 2. To prepare the matter by champing Fennel, or Cumminseeds, and Pepper, and breathing into the Eye ; after this, on a morning fasting, place him opposite on a stool, shut his sound Eye, exhort him to patience, to endure, for his tractability furthers the dispatch much ; then with your left hand lift up the upper Eye-lid, and with the right hand put in the Needle (made of Iron, which others greatly condemn, thinking that if the Cataract should prove hard in drawing down, the point of it, being a brittle Metal, might break in the Eye, and so spoil sight for ever, and therefore they order it to be made of Gold or Silver, or Spanish Lattin) in the middle space betwixt the lesser *Cornea* and the *Iris*, avoiding the Veins, thrust the Cataract downwards, the Sick must look with his Eyes towards his Nose, and if the Cataract return back, draw it down again, and then take it away with the point of the Needle : Some use to eat raw Onions, Beef, and Goats Flesh, to ripen it, but not afterward : 'Tis cured by the Needle. Then a most exquisite Dyet is to be observed; the Sick must feed sparingly ; great nutrition doth great hurt, specially presently after the act, by engendering much Blood ; let his Drink be VVater, or VVine well limpate or tempered with VVater ; all kind of Meats that engender bad Juyce, and spoil the Blood, are to be avoided, and a regular Dyet, specially for a good while after the Cure, is diligently to be observed. The Brain is also to be comforted and strengthened, and the visive Spirits upheld and quickened by continuing the taking of this or the like Electuary : ℞ Cloves, ℥ij. Eyebright, ℥j. sweet Fennel, Rheu, and Mountain-Siler-Seed, *ana* ℥ß. Conserve of Sage, Betony, Rosemary,

Let the Moon decrease, let it be two or three days after the Full ; let her not be in Aries, *let there be no Headach nauseating, &c.*

mary, of each ℥j. with Syrup of the Juyce of Rheu, of Eyebright as much as suffices, make an Electuary. Or this that follows, set down as principal by some: ℞ Cloves, ℥ij. Nutmegs, Saffron, *ana* ʒiß. Castor, ʒj. with treble weight of clarified Honey, make an Electuary; where Tears are abounding, the addition of some specifical Astringents will be very commodious.

Outwardly to the Eyes themselves apply an Emplaister of the white of an Egg upon Flax, and so let him keep his Bed till nine days are expired; renewing the Emplaister often, and keeping him from light: If need be, it will be good to keep open an Issue in the fore-part of the Head: Also for long time after we must ever and anon use purging, for fear of a Relapse, shunning all such things as are offensive to the Eyes; washing the Eyes with Wine every morning; the use of Spectacles also are very convenient, that represent objects just as they are, neither bigger, nor less.

DIFFERENCES of a Suffusion are many:

1. In a black and clear, there's no Cure; here the Eye-lids move much in a trembling fashion, the original Cause is from the Mothers Womb, and therefore they that have these, are for the most part born blind; the Nerves Optick are stopped, and their faculty mortified, therefore all trial of cure is in vain; though many to their end see the light of the Sun, or stature of a Man.

2. Copulation doth yet much hurt in this; the colour shews the Humour of which they are made.

3. Skie-colour, not curable; *Glaucus* not; like Quicksilver, not cureable.

4. Sea-green not curable, or very hardly; green is most dangerous of all, being produced from great coldness of the Brain, and the percussion of it, and sometime through great fasting and emptiness.

3. *Barrow:* The third kind of incurable Cataract is, when the Pupil of the Eye is dilated, and spread so far that there's no circle seen within the Tunicle of the Eyes; and the Eyes shew totally affected either with Blackness or Whiteness, all over.

5. Yellow not curable.

2. One is true, which only occupies one Eye, or if both, not at once, or not in like manner; whose Symptoms are continual, they see clearest about break of day, because a few Spirits dispersed by a greater light, by a less are collected; a true commonly grows in six months, sometimes in a few days; *Fernelius* saith, confirmed in one day, but that's very strange.

2. Bastard,

2. Bastard, which is contrary to signs in a true, and is made from vapours arising from the inferiour Parts, and ceases upon taking away the affect; from vice of the Ventricle, as in Children and Drunken Men; there's like appearances of Gnats before their Eyes; or when he reads, he thinks the Letters green; or some other false colour or twinkling things before his Eyes: Some, saith *Banister*, are like Spiders Webs, and are of ten years growth, and yet they can read Letters, though imperfectly, which if arising from Rheum, and deflux, are to be cured, not without Purging and Specificals: In Bastards, no darkness appears in the Pupil, as in a true; 'tis many years growing.

In place they differ, for some be in the center of the Apple, where objects are represented pertuse, seem holey, as if *fenestris*, and 'tis bad trying cure by the Needle, lest the whole Pupil be filled.

2. Some be betwixt the *Urea* and *Cornea*, and then the Apple is seen more deeply to be darkened, and is of necessity dilated from the Humour distending.

3. Another is betwixt the *Urea* and Crystalline Humour, and then things appear opposite.

4. Deeper, wherein the Pupil is narrow, or less deep, and then 'tis broader.

5 *Diff.* In degrees and growth, for in a new begun, like Gnats or misty Bodies are perceived; Or 2. Increased, and then the Sea-colour of the Apple appears, or is like to the Air abounding with mists: 3. Perfect, and then the white colour of the Apples appear, and the sick see not: Some are confirmed in ten Months, when as some are almost so many years ere fully grown: Here Medicines do no good, and the Needle is onely now, and not before it be confirmed, to be used.

6. By reason of Cause, 1. The matter is thin and fluxible, as is wont in the beginning: 2. Tough, or tenacious: 3. The matter is of the species of pure Air, of Quicksilver of *Gypsum*.

CHAP.

CHAP. VI.

Of an Ophthalmy, *or Inflamation of the Eye.*

DEFINITION.

O*Phthalmy* is an Inflamation of the annate or adnate Tunicle from sharp Blood, or yellow Choler, distending its Veins.

CAUSE

Is shedding of many Tears, and they hot and sharp, occasioned from Causes producing Sorrow and Lamentation; herefrom the Eyes are swoln with continual anguish and pain, seeming to the Patient as if his Eyes were full of Thorns, or sharp Gravel; evil Dyet, Phlethory, Acrimony of Humours, Bites, Winds; *Vide Diff. Hipp. S.* 3. *Aph.* 12. Winter, Southerly, rainy, and warm, and a Northerly and dry Spring, there's inflamation of the Eyes, and the 14 *Aph.* to some a dry and Northerly Autumn causes hot inflamation in the Eyes. Outward Causes, Sun, Dust, Wind, drinking Wine, Smoak, *&c.* External, a Blow, Fall, Bruise, a moist catarrhous Brain for long time, and sanguine Temper.

TIME.

They commonliest happen in *August* and *September*, Autumn.

NAMES.

Traxis is lightest, as from some light Cause suddenly raised.
Chemosis is when 'tis very great, and the white swells above the black.

SIGNS.

A Tumour, redness and pain, sometime the Eye with its lid, is glewed to; succeeding also, there is a stretching out of the Pupil, or lessening of it by consuming, or a suffusion; the Inflamation reaches, sometime to the Jaws, and the Eye sends forth Tears: Sometimes Thores, Ulceration follows.

PROGNOSTICKS.

Southerly, rainy, and warm Winters, the Spring dry and Northerly; So likewise a Northernly and dry Autumn are bad, *S.* 3. *Aph.* 12, 14. In hot Regions, as 'tis soon made, so soon dissolved; 'tis worse to cure in Winter and cold Regions, because the Members are bound; 'tis bad in Children, because it flows continually, their Heads being weak; so is

is much pain, for it ſhews the matter very ſharp, or diſtending, or ſuppurative: If it come by conſent of the other parts, and made from outward Cauſes, 'tis eaſilier cured then if otherwiſe; ſo 'tis alſo if there be a more copious Flux of Tears, and ſharp, becauſe then 'tis like to come ſooner to its end.

DYET and ORDER.

1. Dyet cooling, and Air made cool by Art; darkneſs is moſt convenient, helping both to pleaſure and quiet: avoid too great feeding; for when the parts want nutriment, they will retain that they have, and ſo both the greatneſs and diuturneſs of the flux will be abated; We muſt not uſe Wine when the Veins of the Eyes are full of thick Blood, then Fleſh and Blood breeding things; Sleep conducing to quiet the Humours, and all Frettings, and Paſſions of the Mind too, for they exaſperate the Humours, and conſequently the Inflamation.

2. Averters, or Turners away of the flowing Blood, for which, bleeding of the ſame Side; in great Plenitude cut the Cubit-Vein before you cut the Cephalick; bleed young Men more largely; alſo ſome bid to open the Frontal-Veins; Cuppers to the ſhoulders, Setaces to the Neck, *&c.* which *Ph.* in one hour ſometime *Ophthalmies* have aſſwaged.

3. To the Forehead, *&c.* uſe Repellers of the matter, if the matter flow by the Veins and Arteries without the Crane, as 'tis almoſt always, this Tunicle being adduced from the Pericrane: Here an Emplaiſter of Pompions, with Aſtringents to the Eyes.

Repellers are ofteneſt uſed, but condemned, and not unworthily, by ſome who have experienced divers to be made blind by uſe of too many and great variety of Medicines to the Eyes; Roſe-water, Plantane-Water, Baſtard wild Poppies, Juyce of *Acatia*, Houſleek, Elatine, *&c.* do excel to repreſs the hot flowing Blood; Womans milk alſo is commended, or the Water of Milk diſtilled: Cataplaſms alſo are made of the Pulpe of Crabs; unripe Quinces, with a little Frankincenſe, and the paring of an Apple laid upon the Eyes all night, doth often much good: to repel we muſt often uſe warm things inclining to cold.

Where painful Ulcers are adjoyned, Balſam of Sugar melted in the white of an Egg that is boiled hard.

Pains: Here Opiates are frequently uſed, which not, unleſs in moſt implacable Torments, are to be admitted; for they thicken the Optick Spirits, and they ſtopping the Humours, make them more ſharp, whereby they exulcerate; hardened alſo are thereby the Tunicles, and ſight dulled,

dulled. If we do use *Opium*, it must not be much nor often: It cools, but saith *Lud. Sept.* by its bitterness raises some pain to the Eye: The use of Womans Milk, or the Water of it distilled, is praised for a good Anodine; but if Milk be left long in the Eye, from the vehement heat of the Eye, it gets Acrimony, and is corrupted; therefore 'tis either to be wiped gently, or washed off: If after Foments, pain is encreased, it argues need of purging; an Emulsion of white Poppy-seed made in Milk, with *Alb. Ovi.*

If great flux of tears provoke, and accrimonious, we must use Liniments and Mollifiers; strong Astringents are bad, because they stop in the matter, nor glewing-qualitied things, nor such as dry, and grow acrimonious; the white of an Egg, with Red-Rose and Myrtle-Water, and a little Pouder of Tutty, is safest, and of great efficacy: Juyce of Housleek in Pulpe *Cidoni*, or much use of Locals doth much prejudice the Eyes: *Jo. Prevot.* praises an Emulsion of white Poppy-seed made in Milk, dropt in warm, or mixt with white of an Egg, and Pulp Piony, for hot sharp flux.

4. Preparers of the thick matter in *Cachochymia*: Cephalick Medicines are here proper; Wine by some is approved from *Hippocrates*, because it liquifies and attenuates a pituitous matter, and doth sometime much avail in *Ophthalmy*.

5. Evacuation of the matter, as *P. Ph.* &c.

DIFFERENCES

Are *Taraxis* or a perturbation, which we know from only a sense of heat and redness, there being no copious flux of Tears: Its Causes are outward, As heat of the Sun, or Fire; then Coolers. 2. Headach made from Suns heat; then Universals should be premised. 3. From Wind, Smoak, or Dust; then wash with Milk, and Sleep. 4. From a Blow or Fall; then Ph. presently. The fluxion being raised therefrom, 'tis best to use mucilage of Fennugreek-Seed made in Rose-Water; for the Roses repel, and the Fennugreek discusses the fixed: Also to quiet and repel the motion of the Humour, a cool Air, Womans Milk, with the white of an Egg, and Red-Rose-Water is a Vulgar Medicine. 5. Striking of Bees, Hornets, Wasps, or the like; then use of Repellers, *Alb. Ovi cum Lact. mulieb.*

2. Another is a true *Ophthalmy*, which comes either from hot or cold Causes; alt. is χημωσις, whenas the Eyelids are as it were turned inward, nor can they be shut, and the white swells above the black of the Eye, requires stronger Remedies: For this is greatly praised, and

 proved

proved by some to be singular, the Pouder of white Sarcocal, wherewith the Patients Eye is to be filled, and he is to lie with his Eye wide open till it be consumed, laying upon the Eye flaxen hards wet in cold water, and drained therefrom. *Forestus* commends *Crocus Metalor.* the yolk of an Egg beat with the flesh of a Flie, spread upon a Cloth, and laid on.

Alt. is periodick which keeps its Intervals, and is familiar to hot and moist Heads, and at last wasts the Eye, sanguine Temper; *Riverius* cured such an one after Ph. and P. and Cuppers to, and a Cautery twixt both Scalps, and an Unguent of Tutty, Camphir, *Lap. Calam.* with a little *Virid-aris* received with fresh Butter; Rose-Water alt. which keeps not its Periods; alt. contag. alt. moist, alt. dry, in which is little rheum or watering, and at night the Eye-lids are hardened, it arises from a little Salt and Nitrous Humour; or its with itching, and if the Tears lightly flow, 'tis called *Psorophthal.*

CHAP. VII.

Of Pannus.

DEFINITION.

PAnnus, or Cloth, is a certain red thing like to rags, arising from abundance of Blood in the exteriour Veins of the Eyes, derived to them, (being either mixt or pure alone) either by way of fluxion or congestion, either by the external Vessels, or Internals, &c.

CAUSE.

Ophthalmies, also evil Dyet, great Pains, and the Megrim oft went before, where the extremity of the pain rising into the Temples, and therefrom into the Eyebrows, causes a beating with pain to the Eyes, whereby is *Pannus* often made.

SIGNS.

It appears as a carnous Web, chiefly in the superficial part of the *Annata*, with itching pain, by the Eyes offended by light.

CURE.

After general evacuation and rectifying of the Blood and Humours, are proper abstergent Medicines, the extract of the Gall of a Pike, with *Saccarum Saturni*, and Spirit of Wine, or a Water distilled from whites

of

of *Eggs*, is excellent : Alſo the Pouder of White-Sugar Candy.

Chyrurgery, adviſed by ſome, is condemned by others, for fear of prejudicing the Tunicle, ere that be removed.

CHAP. VIII.

Of Clouds.

There be ſeveral kinds of differences of miſtineſs, and darkning of the ſight, wherein onely ſome particular things make differences : As, ſome imagine ſome thick Bodies to be betwixt them and the light, like ſome dark ſhaddows, ariſing from vapours thick and Cholerick, exhaling from the Stomach into the Head, and ſo diſturbing the viſive Faculty.

2. To others there appears like miſtineſs, or thin Clouds in a clear Air, to be ſeated before their *Eyes* ; ariſing from Fumes of Choler, and Dyet generating ſuch Cholerick Vapours, hapening to Cholerick perſons.

CURE.

The Stomach, if that ſends evil Vapours and *Exhalations*, and do not perfect its digeſtion, we muſt correct that, 1. By cleanſing it, 2. By ſtrengthening it, and giving Medicines that ſtop the aſcent of vapours.

If from evil Dyet, we muſt inſtitute a more wholeſome and regular, and ſuch meats as neither engender Choler, nor are apt to fume up to the Brain, nor hard to be digeſted.

For the laſt, Topicals are commended, as the Pouder of a Saphir-ſtone put once a day into the *Eye*, for ſome while ; or the Gall of an Hare dried and poudered, uſed in like manner, is thought of no leſs efficacy.

CHAP. IX.

Of Mydriasis, *or a dilatation of the Apple of the Eye.*

MYdriasis is a dilatation of the Pupil, or enlarging of it beyond Nature, about the Circle of the *Iris*, from natural conformation, or accidentary Causes, and is a Disease of bad Conformation.

CAUSE

Arises either from a natural conformation from the Birth, or preternatural Causes, whereof the proximate, internal and immediate is a stretching forth of the *Urea*, of which the Pupil is the hole: This distension of the *Urea* is effected two ways; 1. By dryness, that stretches out the *Urea*, even as we see in holey skins dried; this dryness also hath a cause, as Watchings, Feavers, and other drying Causes. 2. By moisture, which causes an enlargement and distention of every Part, and makes the Parts to swell forth beyond their accustomed bounds, and that are allotted by Nature. This also is caused by too much abounding of the watery Humour, by flux of serous Humours insinuated there, which are the primitive or remote Causes; distension also is made from winds, as in Child-bearing.

Moreover, solution of the continuity of the *Urea*, causes the space of the Pupil, or Apple of the Eye to be enlarged; this is done by Rupture or Wounds, whence a dilatation is suddenly made.

External Causes are bruisings and falls from high, whereby the *Urea* is broke, or distorted, or a flux or congestion of Humours made.

DIAGNOSTICKS.

Diagnostick Signs are taken, 1. From a preternatural bigness of the Pupil, that is to be seen about the *Iris*, and is so enlarged that it equalizes the circumference of the *Iris*, and then it is more easily known. 2. From sight mutilated, which according to the greatness of the affect is lessened more or less; and they see best in dark places, being the visible Species and Objects are thus much illustrated, and light goes in too plentifully; therefore a mean bigness of the Pupil is most requisite for right seeing; and they that go out of the light into the dark, scarce see, because therefrom the Pupil is suddenly contracted; but after their stay in the dark, from the Pupil dilating by degrees, they see better, all things seem less to them, they cannot well look upon the ground or down-right.

3. In

3. In a natural constitution, if one Eye be shut, the Pupil of the other is dilated, but it is not so here; for the *Urea* distended from a preternatural Cause cannot be more expatiated.

DIFFERENCES.

1. One is from Nature, another from preternatural Causes.
2. Sometimes onely one Eye is affected, sometimes both.
3. One from internal Causes, another from external; which sometimes effects, 1. A rupture, or solution of continuity; 2. Or a distortion; 3. Or constriction from excess of moisture, or dryness, induced from their several Causes; 4. Or dilatation of the Pupil from the same Causes.
4. One from violent Causes, as wounds, suppression of the breath in Womens Travel, or Trumpetting; another not.

PROGNOSTICKS.

That is better that is made from Nature, than that from preternatural Causes, for therein they see best, but it is altogether incurable; that that is not natural is very hardly cured, because the *Urea* is membranous: that made from moisture is easilier cured by far than that that arises from dryness, except vehement Headach preceded: from a rupture of the *Urea*, or a Wound, it is hardly cured, though they may be healed: from bruises or falls, if it be without inflamation, 'tis more easily cured; the fresher, the easier cured from all Causes. It most often happens to Children, and such as have Black Eyes.

CURE

Is as various as Causes: For, 1. In too great moisture, a drying attenuating Dyet is to be used, avoiding Bathings and Lotions of the Head, Wines, *&c.* with Evacuation, and drying of the Head, opening of the Veins of the Temples, and those in the corners of the Eyes; Cupping-Glasses are to be applied to the *Occiput* for Revulsion-sake, and Leeches behind the Ears: Then we must resolve, discuss and dissipate the Humours that are flown and settled by fit Topicals, as a Foment of Dill, Fennel, Eyebright, Chelidone, *&c.* boyled in Salt or Sea-water; no sharp things, which call forth Humours to the Part, and distend the Membrane, are to be used.

Then must follow the use of Astringents to render the Pupil narrower, and contract it: ℞ of Pouder of Tutty, Bark of Frankinsence, Red-Rose, Sarcocol, Myrrh, *Acatia*, of each a like quantity; put them into a fine silken Cloth, and boil them a while in Rose-Water, then

strain

ſtrain out the Decoction, and drop thereof into the Eye, or foment therewith, and lay the Bag ſo boiled upon the Eye afterwards.

Fernelius uſed the ſequent: ℞ of dry Roſes, Mint, and Spikenard, of each ℥ij. Myrrh, and the Bark of Frankinſence, *ana* ℥ß. *Spodium*, *Pompholix*, *Acatia*, of each, waſhed, ℥j. *Aloe*, ℥j. being Poudered with a mucilage of Gum Tragacanth diſſolved in Roſe-Water, make Troches; forbear the uſe of too ſtrong Binders, for they harden, and ſometimes bring a Tabes.

2. In too great dryneſs, an Analeptick and moiſtening Dyet, is helpful; Bathes of ſweet Water, and of Milk, but Goats Milk is beſt, wherein the Eye is to be dipt.

3. In violent Cauſes, as, 1. Wounds, we muſt try at beginning to ſtop and hinder its amplifying and encreaſe; let Blood and repel, then corroberate, and uſe contracting and conſolidating Topicks. 2. In blows, falls, and contuſions, where if there be inflamation, take direction from the Chapter of an *Ophthalmy*; if not, uſe Diſcuſſers, with ſome Aſtringents; Doves Blood, dropt in often, helps much to heal all Contuſions of the Eyes.

4. In winds, and diſtentive flatuoſity, univerſal evacuation afore-ordered, diſcuſs wind by Internals and Topicals, wherein ſome Aſtringents to ſtrengthen, may be added; as that of *Rondeletius*, of Fennel-ſeeds, Rheu, Dill, Roſe-Leaves, Myrtle-Berries and Saint-*John*'s-Wort, boiled in white VVine for a Foment; which uſed at the beginning (ſaith he) will ſtay its encreaſe.

CHAP. X.

Of Procidence, or going forth of the Eye.

DEFINITION.

Ecpieſmos is a going forth of the Eye out of its Orb unacuſtomedly, ſo that it cannot be covered by the Eye-lids; made from violent Cauſes, and ſolution of continuity.

CAUSES

Are either Internal, or External: Firſt, Internal are either from Humours, which violently by a defluxion extend it: Or 2. From relaxation of the Ligaments, reſolution of the Muſcles and Nerves, whereby the force of retention is made weak: 3. From the forcible ruſhing thither of winds, and diſtentive flatious matter, Nature ſtriving

ving to make expulsion thereof, which happens chiefly to such as are strangled, to such as blow very hard with Trumpets, and in retention of the Breath in Child-bearing, in going to stool, vomiting, and such-like strivings of Nature.

2. Externals are either first from violent Causes, as a Blow, or Fall, specially if great pain also thereupon ensue, and the Parts be more tender and loose: Secondly, from dissolved Unity of the part, as from Wounds and Ulcers.

DIAGNOSTICKS.

Signs Diagnostick are known by sight, the particular Cause is commonly related by the Sick, there is sometimes present heaviness of the Head, and the Pupil is enlarged.

CURE.

Herein we must respect antecedent and suppeditating Causes; as by letting Blood to prevent Inflamation, and purging to take away Hummours flown, as well as flowing.

Externally: 1. VVe must drive and repel Humours, and consequently Inflamation; Cuppers to the *Occiput*.

2. The Eye must gently be put up. *Hartman* advises the part to be mollified, and then sprinkled with the Pouder of Beetles that are found in Horse-dung, being dried in a Glass.

3. It being put up, we must labour the retention of it in its place; that is done by Astringents, Bathes, Unctions, Foments, Cataplasms, &c. of Roses, Oak-Buds, *Balaustians*, *Sumach*, Galls, Cypress-Nuts, Roots of Tormentile, Pomegranate-Rinds, Bramble-Buds, *Hypochistis*, Sea-VVater, &c. It must also be kept up with easie and straight ligature.

If too much moisture be the Cause, drying Topicks and Universals are useful.

If VVindiness be in Cause, use hotter Medicines both actually and potentially; in other Causes they may be applied cold upon the Eye-lids, being shut, but here they do hurt, if applied cold.

If there be resolution of the Nerves and Muscles, it is convenient to use Apophelgmatisms.

If it may not be put up into its place at all, nor is to be helped, it is totally to be taken forth, if all things seem convenient hereto.

CHAP.

CHAP. XI.

Of Pushes, or little Wheals of the Eye.

THese Pushes or VVheals called *Phlyctena* by the Latins, of the *Arabians*, *Bothor*, are made in the *Cornea*, and *Annata* or *Adnata*, from a sharp serous Humour lifting up the Tunicles.

CAUSES

Be sharp Humours made from fulness of such an ill Blood.

SIGNS

Be, 1. Its magnitude, which is not above the bigness of *Millium*, or grains of Millet.

2. Its Colours, which is black in the *Cornea*, more ruddy in the *Adnata*-Tunicle, in the Compass or Superficies of the *Cornea*; if they be more deep, the *Cornea* is sometimes white.

3. As to its substance, they are little Bladders of VVater, even as Bladders and watery Blisters are wont to be made throughout all parts of the Body, either from serosity of the Blood, or Burns or Scalds: these little Bladders or VVater-Whelks contain in them a pure Crystalline-Bubble, or drop of Water, which possesses both the Membranes as well as superficies of the Eye.

DIFFERENCES.

1. One is with Inflamation, another without it.
2. One is the *Cornea*, another in the *Adnata*.
3. Some are more superficiary called *Epicaumata*, which are more black: Others are more deep under a second or third film, called *Encaumata*, which by reason of the whiteness of the *Cornea* do seem more white.

They differ from Procidence of the *Urea*, because they do not put forth a white Circle in the bottom.

In *Phlyctena* there is blackness every where, but in falling out of the *Urea*, that onely that's come forth, is black.

PROGNOSTICKS.

They are common Tubercles to the *Cornea* and *Annata*, sometime afflicting with pain and inflamation, which are so much the worse; and these

these are made either in the *Adnata*, where they are less dangerous, or *Cornea*, where they are more dangerous, and hardly cured, especially if the *Cornea* be broke in its inward part, and the nearer they are to the Pupil, the worse; if they be superficial, there is less danger, and more hope of Cure; if more deeply seated, we may fear Erosion of the whole thickness of the *Cornea*, and either from ruption of the *Cornea* the watery Humour may flow out, or Procidence of going forth of the *Urea*. A Cicatrice also succeeding, hinders sight.

CURE.

In Cure, before we use Topicals, we must observe these Precepts:

1. To premise generals.
2. After that, use a cooling Dyet.
3. Avoid sneezing, too great motion, anger, too great brightness, detention of the breath, much speaking, and immoderate drinking of Wine.

We must resolve the conjoyned matter; Topicals must at first be repelling, then discuss; Leaves of Mallows applied, Gall of Birds, of an Hen, of a Goose, with Honey to anoint them, Water of white Vitriol, Extract of Fennugreek-seeds: In the progress we must dry and dissolve more with proper Topicks.

If therewith there be inflamation, *Saccharum Saturni*, dissolved in Rose-Water, or Eyebright-Water, is most excellent; also together with pain, these are good in this case, A Mucilage of Fennugreek-seeds in Plantane-Water, Rose-water, the white of an Egg beat in Plantane or Nightshade-Water; and if Inflamation and Pain be very intense, adde a little *Opium*.

If herefrom we fear a great flux of Humours, we must revulse, use Cupping, Repellers, as Verjuyce, Plantane, Red Rose and Myrtle-Water, Water of Milk, of Quinces, *&c.*

We must hinder their suppuration or turning ulcerous, made by the breaking of the little film or skin asunder, which by the former Rules observed, is most often prohibited.

CHAP. XII.

Of Proptosis, or Procidence of the Urea.

PRoptosis is a going forth of the *Urea*, from dissolved Unity of the *Cornea*, being a vice in situation.

CAUSES

That effect the *Urea*'s falling forth of the *Cornea*, are solution of continuity, a Wound or Ulcer, which break the *Cornea*.

SIGNS

Are, 1. from change of the figure of the Eye, and situation of the *Urea*: 2. There is a white circle in the bottom about the Rupture, from the lips of the *Cornea* eroded, but that is black which comes forth: 3. The Pupil seems in a certain part of it to be pulled up, or appears not from the divulsion.

PROGNOSTICKS.

Cure in general is hard, and the harder if the greater; *Myocephalon* is easilier cured by moderate Astringents, as the Rupture of the *Cornea*; and a fresh *Staphyloma* is sometimes cured, but a callous cannot, nor when there is whiteness.

DIFFERENCES.

Paulus reckons up four kinds: 1. The first is *Myocephalon*, because it hath the form of the Head of a Fly, and happens whenas a small portion of the *Urea* goes forth, and hath not yet encreased: 2. A second kind is called *Staphyloma*, from the form of a Grape Kernel, and is a greater Rupture or Procidence of the *Urea*: 3. A third and greatest Eruption of the *Urea* is called *Melon*, whenas it comes to the bigness of an Apple, and passeth the Eye-lids: 4. A fourth is called *Elos* in Greek, *Clavus* in Latine, and is whenas the Procidence is inveterate, and rendered callous, which *Ætius* calls *A Callous Nail*.

CURE

Is done by Astringents that have no sharpness or roughness, such as are propounded in the Rupture of the *Cornea* and *Ecpiesmos*; if it yeild not to Medicines, as old ones seldom do, we must use Chyrurgery; some speak of drawing it artificially with a little Pipe; the Antients, as *Celsus*, *Paulus* and *Ætius*, used Chyrurgery, whose event is very doubtful, and therefore rejected by Modern Practicks.

CHAP.

CHAP. XIII.

Of Pthisis, or narrowness of the Pupil.

DEFINITION.

Pthisis or *Myosis*, is a narrowness or lessening of the Pupil, contrary to *Mydriasis* or a *Dilatorum* of the Pupil, made from contracting of the *Urea*, and is a Disease in conformation.

CAUSE.

1. Is from too great humidity, contracting the *Urea* from the Circumference to the Center; for although it might also cause *Mydriasis*, by filling and distending the Pupil, yet here it may cause a diminution of it by relaxating.

2. Is from too great siccity and driness, made either, first from Consumption of the watery or albuginous Humours, as in Wounds, where the albuginous Humour is evacuated, it is very soon contracted; secondly, or from other Causes drying and binding up, and causing a constriction thereof. This also might cause *Mydriasis*, or enlarging of the Apple of the Eye, because in that tention and stretching out, was made from Humours dryed, but driness in this is from defect of moisture, and a Consumption of the watery Humour, so that it wrinkles and wasts therefrom.

3. 'Tis from a lesser afflux of the visive Spirits to the Pupil; either, first, through obstruction of the Nerves Optick; or, secondly, from paucity or fewness of Spirits, which often happens to old Men that have their Pupil contracted.

SIGNS DIAGNOSTICK,

Are taken, first, from the Pupils magnitude; which is less then naturally should and was wont to be, which is known by comparing it with the other Eye. Secondly, By blindness at first when we go into a dark place, by reason of the constriction of the Pupil, yet after it is dilated they see better, but best in bright places; and Objects are resented greater, because the visible Species being received in by the narrow hole, they are dilated in a more ample space towards the Crystalline: A moderate bigness of the Pupil is therefore necessary for receiving the visible Species. Moreover the Pupil is more obscure, rugged and wrinkled, and pains of the Head sometimes preceded.

PROGNOSTICKS

Are taken from the Causes, that made from Consumption or loss of the watery Humour, is incurable; because that once effused cannot be regenerated: yet if made from a Wound in Children, tis sometimes repaired: It is also incureable when there is a defect of the white; also in old Men; from siccity tis more hardly cured then from humidity or moisture, from which yet if inveterate, it is very hardly also cured: the freshness and newness of all Diseases makes much for their more easie Cure.

DIFFERENCE.

One is from the Birth and Natural Conformation, *Who* (saith *Galen*) *see more acutely.*

Another from Preternatural Causes, and that either driness, or its contrary, too great moisture; either from vice of the Visive Spirits, or Nerves Optick.

CURE

Is to be done by contradicting the Cause, and though the same cause produce contrary affects, as *Mydriasis* and *Pthisis* both; yet these differing affects proceeding from one and the same Cause, are cured one and the same way.

1. Therefore for Siccity or Driness, whether Consumptive or Contractive, we must attract and draw nourishment, foment with warm Milk and a little Sack; some add Emolients, but others dislike them; a Colliry of Mucilage of Flea-Seed, Milk, and Oyl of Lin-Seed, foment also with warm Water.

2. For moisture, see the direction in the Chapter of *Mydriasis* or dilatation of the Apple; Rhue, Chelidone, *&c.* that are drying Ophthalmick Remedies, are also useful.

3. For obstruction of the Optick Nerves, see *Amaurosis*, or *Amblyopia*, or also for Restauration of the fewness and weakness of the visive Spirits.

CHAP.

CHAP. XIV.

Of Eyes Blood-ſhot.

NAMES and DEFINITION.

HYpoſphagma or *Aimalops*, in Greek; *Sugillatio* or *Sanguinis effuſio*, in Latine: ſometimes *Macula* is that which in Engliſh is called Blood-ſhot, and is an effuſion of Blood into the *Cornea* chiefly, and *Adnata*-Tunicles of the Eye, appearing at firſt red, and afterwards livid, or black and blew, ariſing from violent Cauſes.

CAUSE.

The Cauſe immediate, is Blood poured forth into the *Cornea* and *Adnata* or Conjunctive Tunicles, by the Veins diſperſed there, and opened.

Exciting Cauſes, were either contuſion, as a fall or blow, or a violent ruſhing of Blood thither by loud clamours, blowing with Trumpets, *&c.* where there was plenty of Blood in the adjacent vein.

SIGNS DIAGNOSTICK.

Signs be, firſt, its viſibility, it being at firſt redder, becauſe Blood at firſt breaking forth of the Veſſels is red; afterwards black and blew, becauſe Blood after it is out of the Veſſels cools, and grows livid or black, poſſeſſing the *Cornea* or Horny Membrane, and ſometimes the *Adnata* or Conjunctive Membrane, and ſometimes both; and if it be more plentiful, it is at laſt often changed into *Pus* or Matter, and when as it cannot be diſcuſſed, it makes an *Hypopyon*.

Secondly, Its Symptoms; it makes all Objects to ſeem red, even as Glaſſes that are red or green make us think all things that we ſee in them of that Colour.

PROGNOSTICKS.

The Cure is eaſie in the beginning; if inveterate, 'tis more contumacious; it is bad, if it turns to *Hypopyon*, or a purulent Matter under the *Cornea*.

CURE.

In Cure for a freſh one, and if Blood abound, let Blood; uſe Topicals to diſcuſs, but with aſtringents to repel the flux of Blood, and inflamation therefrom: The Whites of new-laid-Eggs, beaten and applyed to the Eye with fine Flax, are commended, and the Blood of a

Turtle

Turtle Dove or Pigeon, with Womans Milk dropt in, is commended by all for a fresh *Hyposphagma*.

If it be more old, and the part look livid, or black and blew; Topicals must discuss more, and somewhat attenuate, wherein the most effectual, are, 1. a Collirry of extract of Fennugreek-Seeds, in Camomile and Melilot-Water, adding thereto a little Saffron, *Lapis Hematitis*, and *Aqua Mellis*, *&c.* of the Fat of the Bird *Questula*, with juyce of holy Thistle and Chelidone. 2. A Cataphasm of Roots of *Salomons*-Seal and holy Thistle boiled in Fennel, Chelidone, or Eye-bright-Water, or of Hysop boild and applyed, which is greatly commended by *Galen*, *Avicen*, &c. which takes out the Blood so sensibly, that the Cloath in which it is applyed to the Eye is bloody therefrom. 3. Fumes of Decoctions received by the Eyes, as of Chelidone, Eyebright, Fennel, Myrrh, *Amurca*, *&c.* 4. Foments, as of Decoction of Myrrh, Saffron, Frankinsence, Colwort-leaves, Fennugreek-Seeds, Roots of Devils-bit, *&c.* or of juyce of Radish, which put upon the *Cornea*, saith *Rondeletius*, discusses it; Or that of *Ætius*, of the Urine of a sound Boy, beaten in a Brass Morter, with a Brass Pestil in the Sun, and afterwards mixt with Honey. Such as were set down to resolve *Phlyctena*, and for suffusions, are good here; only we must have a care of sharp and acrimonious Medicines, least we draw more blood to the Eyes.

CHAP. XV.

Of Emphysema, *or a Windy Tumor of the Eye-lids.*

A Loose tractable and flatulent Tumour of the Eye-lids is called, *Emphysema Ophthalmon* by the Greeks; *Inflatio Palpebræ* by the Latines, and is a puffing up of the Eye-lid from a windy Matter.

Causes, Internally or Externally fomenting it; as watchings, in Fevers, & Cachectick Bodies, often a serous Matter falling or translated thither, effects these kinds of swellings; sometimes an Airy matter puffs it up. The stinging of Bees, Wasps, Hornets, or Nettles, are External Causes.

CURE.

In Cure, we must first use Generals, and respect the habit, specially in *Cachectick* and Hydropick Bodies, where such a matter is generated from plenty, or a crude, and vaporours Airy Matter, and weakness of native heat in digesting it: Topicals must be emolient and dissipating, and

withal

withal, corroborating, and resolving Cataplasms of Cummin-Seeds, with Milk, of Lentiles, and Honey, of *Ætius*: if it come through sting of a Bee, Wasp, Hornet, Nettle, *&c.* some advise to Treacle mixt with Plantane-Water, or the Bee that stung is to be bruised and applyed; also a Colliry of Pulp of Crabs, Yolks of Eggs, and Womans Milk, is good in such a case; above other things, some extol greatly an Emplaister of holy-Thistle, beaten with Whites of Eggs, spread upon flaxen Hards, for the Eye-lids swelled and pained from the stinging of Bees, and other venemous Creatures.

CHAP. XVI.

Of Hydatis, *or little Apostemes of the Eye-lids.*

HYdatis, is a Tumor in the upper Eye-lid, referring the Species of *Meliceris* or *Steatoma*, arising from an increment and growing forth of the fatty Substance, and resembles a piece of fat under the upper Eye-lid, betwixt the Skin and Cartilage, or Membranes of the Eye-lids, in the midst of which is that Flesh which Physicians call the Unctuous Substance; this affect most molests Children, by reason of great moisture in them; and in some becomes *Oedematous*, and so grieves the upper Eye-lids, that they may not be lifted up; it pours forth an Humour much in quantity, and serous in quality, and that chiefly on mornings, or at day break, because they are more copiously gathered in the Night, they most often sleep upon their Faces; some call it *Aqula*, and *Celsus*, *Vesica*.

CURE.

If it be fresh, fasting Spittle doth sometime cure it, and it may be resolved by Dissolvers, as Oyl of Camomile, *&c.* Salt chewed with Cumming-Seeds, unless pain prohibit it: if it be inveterate, if it be included in a Skin or Membrane, as *Meliceris* and *Steatoma*, it is cured by Chyrurgery, and the Bladder also by overthwart incision is taken away, lest a new matter be gathered afresh in it; after manual operation, the whole Eye must be covered with an Emplaister of the white of an Egg beaten with red-Rose-Water; or if the Bladder may not be drawn out, it is to be wasted by Cathereticks, or eating Medicines, which are cautiously to be used, consideration of the Part being had.

CHAP. XVII.

Of the Tubercle of the Eye-lid, called Grando, or the Hail-ſtone.

CHalazion of the Greeks, *Grando*, or *Tuberculum, Rotundum, Palpebræ* of the Latines, is a Tumor of the Eye-lids, made from Collection and Coaſervation of Humours there, which are condenſated and thickned, and make a Tumor like an Hail-ſtone, which differs from *Crithe* or *Hordeolum*, becauſe this is, 1. More ſtony and hard. 2. More round. 3. More ſhining and clear. 4. It is moveable this way or that way. 5. It is more hard and ſtubborn to be cured by Medicines.

Ætius reckons two kinds, One more bright, wherein is included a matter like the White of an Egg hardned, and not paining; the other more blackiſh, bigger, and paining upon the touch; ſometimes it is more externally placed on top of the Eye-lid, ſometimes more internally under the Lid.

CURE.

Cure, if it may be done by Medicines, is by an emolient Emplaiſter of Gum *Amoniacum* diſſolved in Vinegar, mixt with Wax, Hens-Greaſe, & Turpentine, in due quantities: if this be not effectually uſed, Chyrurgery is to be tryed; and if the Tubercle or little knot be more outwardly ſeated, it is taken away by exciſion, and pluck't away with a Chyrurgions Hook; if under the Eye-lid, turn up the Eye-lid, and by inciſion take forth the matter; and laſtly, uſe Conſolidaters: See more in the Cure of *Hydatis* and *Crithe*, or the Corne of the Eye-lids.

CHAP. XVIII.

Of Crithe, or a Tubercle of the Eye-lids.

CRithe or *Poſthion* in Greek, *Hordeolum* or *Preputiolum* in Latine, is a little long Tubercle of the Eye-lids, ſofter then *Grando*, growing externally on the top of the Eye-lid, included in a Membrane, like *Atheroma*, and ſuppurating, (which it doth not eaſily) it refers the figure of a Barly-Corn, and thence had its name.

CURE.

CURE.

It is cured by Barley chewed fasting, and applied to it; or it may be rubbed with the Body of a Fly: *Forestus* and *Avicen* used the Blood of a Turtle. It is sometimes dissolved by an Emplaister of *Amoniacum*: *Anthony Musa* used *Galbanum* with Niter; *Galen* the Blood of Birds of prey; Chyrurgions open it with a Bistory, take forth all the matter, and deterge it with Honey, and Yolks of Eggs: *Celsus* feared the matter, if not let out by incision, might corrupt the Cartilage; afterward we must use some repelling Colliry to drive back Humours that are apt to flow, and heal the sore.

If the Tubercle be more hard, round, and moveable, it is called *Grando*, or *Hailestone*, of which see more elsewhere.

CHAP. XIX.

Of Ulcers of the Cornea.

ULcers of the Eyes are taken variously, & have divers denominations according to their degrees and situation, those in the Superficies are called *Achlys Nephelion*; about the Circle of the *Iris* or Rainbow, they are called *Argemon*; if deep, *Bothrion*; and deepest, *Cæloma*; if foul and crustulous, 'tis called *Epicauma*, or *Encauma*, generally also 'tis called *Ægylops Coiloma*, &c.

CAUSE.

They are wont to succeed to *Ophthalmies* suppurated, to *Phlyctenes*, or Blisters of the Eyes being broke, from white Pushes preceding and breaking, from Causes external and procatarctick, from pricking with a Thorn, or hurt from Glass, from Blows, Contusions dilacerating the Cornea, which is thick; Internals are flux of sharp Humours, or Humours made by Congestion.

SIGNS.

Signs Diagnostick and Prognostick have their grounds and rise from Differences: Where,

1. Observe some are more superficiary, and broad, less deep, and are called *Coiloma*.

2. Others are more deep, crusty, sharp, and sollid, called *Epicauma*, and *Encauma*, chiefly from the quality of the sordid Ulcers, and *Bothrion*,

on, and *Caloma*, from the depth; these are easie to know, and to be distinguished by sight, have sharper pain.

3. Some are situated in the Circle of the *Iris*, and called *Argemon*, and from some *Ulcus Coronale*, these are ruddy towards the outward part of the *Iris*, towards the inward part white.

4. Some are in the *Cornea*, which appear in the black of the Eye, are harder to cure; there is fear of an efflux of the Humour *Aqueus*, or watery Humour, or Procidence of the *Urea*, from erosion of sharp Humours; if healed, a Cicatrice sometimes hinders sight; fluxes of rheum also sometime following, cause blindness.

5. In the *Adnata*, there is redness in the white of the Eyes from the Veins of its Tunicles stuft with Blood; they are better in condition then those of the *Cornea*.

CURE.

In Cure, First, Evacuate by Cathartick, in which proper Medicines for the Eyes are intermixt.

Secondly, Let Blood if need be, if inflamation or an *Ophthalmy* be present.

Thirdly, Divert Humours by Frictions and Cuppers, Ligatures, &c.

Fourthly, Interception, where Medicines applied to the Forehead and Temples, intercept the flux.

Fifthly, To the Ulcer it self we must,

1. Use Detergents; yet more mild, because of the tenderness and exquisite sense of the part; a Liniment of Powder of white Sugar-Candy and Honey, or Mucilage of Fennugreek, extract in Juyce of Saint-*John*'s-Wort, are to be used; also Vervain, Rheu, Chelidone, and Eyebright-Water.

2. We must dry the Ulcers, but Pouders are gritty, and by their harshness hurt the Eye; sharp Medicines also provoke a greater flux of thin Humours, and watery; but things that dry potentially, and without sharpness, having some propriety to the Eyes, are here useful; Aloes, Tutty-stone, Sarcocol, Frankinsence, Mastick, Myrrh, *Lycium*.

3. Agglutinate. *Hartman* praises Water of the whites of Eggs; *Montanus* the Pouder of whites of Eggs; Sarcocol also insused in Brest-Milk, and Frankinsence are praised: ℞ of the Pouder of the white of Eggs, of Frankinsence, of each ℨj. Mucilage of Gum Tragacanth extract in red Rose-Water, ℨij. Aloe ℨß. Cream what may suffice, make a thin Medicine.

4. Induce a Cicatrice, where this is effectual: ℞ whites of Eggs, beat them in a Leaden Mortar, with Water of Milk; adde thereto Ceruss, Frankinsence, Aloe, of each two parts, Pouder of red Roses, of

Myrtle-

Myrtle-Berries, and Sarcocol, of each one part; Tutty, *Lapis Calaminaris*, of each one part and an half; Cream and Oyl of Roses what may suffice to make it of a convenient consistence.

Lastly, We must correct Symptoms: In great pain, a Colliry of the white of an Egg in Rose-VVater, and a little *Opium*, if need, added, is effectual; if acrimony be adjoyned, temper that with Brest-Milk, water of the whites of Eggs, Mucilage of *Psyllium*-seeds, Fennugreek, and Lint-seed: if they turn cancerous, where there arises great pain, we must palliate with cooling Anodines: if the sight be hurt, or we fear blindness, from what Cause soever, give inwardly to restore sight, Salt of Eyebright, Eyebright-Wine, Extract of Rheu and *Valerian*; fly Wines, and hot evaporative things.

CHAP. XX.

Of Hypopyon, *or matter under the* Cornea.

HYpopyon is a collection of *Pus* or matter under the *Cornea*-Tunicle of the Eye, from an ulcerous disposition of the part.

NAMES

Hereof with the Greeks are *Hypopyon* and *Pyosis*, with the Latins *Unguis*, and *Pus sub Cornea*.

CAUSES

Are Ulcers or Inflamations suppurated; adjutant Causes also are opening of the Veins through plenitude, and there imparting a muddy limentary matter, so that it possesses half the black of the Eye, sometimes covers all the Pupil, and hinders sight; also by reason of Blows, Falls, Contusions, &c. letting out Blood, which under the Tunicles grows pale and black.

SIGNS

Are from inflamation, that cannot be terminated but by suppuration, from precedence of manifest causes, from pulsative pain, redness of the Eyes; or at least it went before: the Eye being moved, the matter under the *Cornea* seems also to be moved; also there is a white colour of the part shewing a purulent matter.

DIFFERENCES.

Whenas the Eye is filled with matter, the Greeks call it *Pyosis*, as if an heap of viscous matter, which the Ancients divided twofold, one

they called *Onyx*, the Latins *Unguis*, or a Nail in English, referring the figure of a Nail cut off, compassing the circuit of the *Iris*, from a corrupted and limous matter gathered in an ulcerous cavity.

Another is called *Hypopyon* with the Greeks, and *Pus sub Cornea* by the Latins; and in this is a more copious matter gathered under the *Cornea*, whereby the whole Pupil is sometime covered, and sight is hindered.

CURE.

Opening a Vein and purging, are better helpers in its growing than growth. Inflamation, if that preceded, is warily to be respected, lest this evil ensue by its suppurating; some open not onely the Arm, but also the Temple-Veins, and those seen in the Corners of the Eyes, together with which other Prohibiters of Inflamation are necessary; Discussers are to have emollients mixt with them, lest that part of the matter that is not hereby resolved, should be made thicker and unresolvable; Fomentation of Cammomile, Melilot, Fennugreek, and Lintseed, Fleawort-seeds, *&c.* wherein fine Linnen may be dipped, and applied to the Eye; also Colliryes, or Waters to wash the Eye, of Eyebright, Chelidone, Fennel, *&c.* with Honey: Some speak of shaking forth this collection of purulent matter by great concussion of the Head; others, and they more generally and probably, advise to, and use Chyrurgery, which is done by opening of the *Cornea* with a Lancet, and sucking out the *Pus*; this is to be doneby a skilful Artist, lest the watery Humour with the *Pus* should also flow out, by reason of which it is not much used: after it, Astringents and Comforters of the Eyes are to be used.

CHAP. XXI.

Of Callous and rough Eye-lids, called Sclerophthalmia, Psilosis, *and* Trachoma.

S*Clerophthalmia*, otherwise called *Psilosis* and *Trachoma* by the Greeks; and *Lippitudo Dura*, *Hirsutia*, and *Asperitas Palpebrarum* by the Latins, is a Disease of the Eye-lids, wherein they are red, thick, rough and hard.

CAUSE.

The Cause is attributed to an adult, salt and sharp Humour, and often to sharp Colliryes and Eye-Medicines.

It is variously divided; for one is called *Sclerophthalmia*, or hardness of the Eyes, wherewith is an hot distemper and thick Humour, sometime with itching pain and redness, and sticking together of the Eye-lids after sleep, from the aforesaid thick Humour.

Another is called *Ptilosis*, which is a callous thickness and red, without inflamation, itching or pain.

Trachoma is a roughness and scabbedness of the Eye-lids, called also *Sycopis* when 'tis more grown, wherein oftentimes there be pushes like Millet-seed, and the ulcerated sore places sometimes chap and grow callous; it is more inwardly than outwardly.

If the Humour causing these be Choler, then little Pustules are made; if Flegm that is salt, there is more serosity; if Blood, there is less itching, if a more melancholy Humour, that may be discovered by colour of that that comes forth: and according to the difference of the Humour, is the difference of the Tumour.

CURE.

One Cure may generally suit with all, as to Evacuation and Aversion of the matter: secondly intercepient and emollient Topicks; but not in respect of differences, for in *Sclerophthalmia* stronger are used, as Water of Lime much praised, Vitriol-Water, with Myrrh, Aloes and Saffron; but before these be used, more mild Medicines are to be tried, by degrees proceeding to stronger.

Where there is more heat, redness and pushes, together with the thickness and callosity, Coolers are to be used that inflame not, as a bathing of it with warm water, wherein Mallows and Tutty have boiled, or the white of an Egg with Oyl of Roses, a Colliry of Myrrh dissolved in Womans Milk, mixed with Butter and Hens Grease.

If withal there be fissures and soreness, acrimony and saltness of the Humours must be tempered: *Avicen* used the Mucilage of Fennugreek seeds drawn in milk.

CHAP. XXII.

Of Itching of the Eye-lids, or Psorophthalmia.

Psorophthalmia is a redness of the Eyelids, with a flux of Humours, from a salt rheumatick matter, exulcerating the Corners of the Eyes, causing great itching and heat therein.

Xerophthalmia is a dry distemper of the Eye-lids, with redness, but

no ſwelling nor rheumatick matter diſtilling, made from a Melancholy Humour ſtirring up great Itching and more Pain then in a *Pſorophthalmy*.

CURE.

Cure of *Pſorophthalmia*, is firſt by opening the middle-Vein of the Forehead, by lenifying the ſharpneſs and ſaltneſs of Humours, and intercepting their courſe; Topicals are to be emollient, as whites of Eggs beat in Roſe water, and applied. This alſo is greatly praiſed: ℞ of white Lead waſhed, ℥j. white Starch, ʒvj. Gum Tragacanth, Sarcocol, and Tutty prepared, of each ℥ß. Thebaick, *Opium*, Camphir, of each ʒj. with Roſe-Water make a maſs thereof, which being diſſolved, drop ſometimes a drop or two into the Eye with a Feather: the Decoction of Bramble-Buds boiled in white Wine, and dropped in twice or thrice a day, is alſo commended.

In a *Xerophthalmia*, Baths, and ſuch as draw moiſture to the Eyes, are good; ſuch alſo as lenify and make tractable, and mollifie the Eyelids; the Eye-lids are to be anointed over-night, leſt they ſtick together, and be not eaſily opened in the morning.

For the Symptom Itching, which ſometimes is very moleſtuous, are commended, 1. A Colliry of Aloe, Tutty, Ceruſe, equally mixt with Roſe-Water: 2. The VVater of the Flowers of Mead-ſweet, or Queen of the Meddow, with Juyce of Dayſies, dropped in, and a Clout wet therein, and applied: 3. More ſharp Medicines that want a propriety are good againſt Itching, as *Coperas*, Salt, *Licium*, ſharp Vinegar, the Urine of the Sick, being ſtale, Sugar, *&c.* VVe muſt have a care that only the Eye-lids, and not the Eyes, be touched with ſuch Medicines.

OF

OF THE DISEASES OF THE Nostrils, Tongue, Teeth, and Lips.

THese Diseases, or most of them at least, may not be found in some Practices of Physick, therefore they may be very convenient here: It is supposed few will come to the reading these, at least to practise by them, that have not read, or have the Books to reade, all greater and more frequent Diseases. Authors were the least mistaken in these: Dissection is not so clearly satisfactory in these Distempers of the Nose, Tongue, Teeth, and Lips; such small Diseases of small Parts can shew but little in Anatomizing; but there is great variation of the kinds, and degrees, and different Productions of all these, which we have collected from good Authors, and composed them as fully for matter, and as shortly for words, and as commodiously to be well understood, as we could.

CHAP. I.

Of the Pose, or Distillation by the Nostrils.

Coryza in Greek, in Latin *Gravedo*, is a kind of Catarrh, or a deflux of crude Humours, or thin Excrements contained in the fore-Ventricles of the Brain by the Nostrils, with a frequent Sneezing, and sense of Obstruction in the passages of the Nostrils.

DIFFERENCE of it is according to *CAUSES.*

1. An hot Distemper of the Brain, or Heat that melts and pours out pituitous moist Excrements, being collected and retained in the Head, that is effected or caused by outward Causes, as immoderate drinking of Wine, keeping too long in heat of the Sun, or using Hot Baths.

2. By an hot Distemper of the Liver, are hot and sharp *Poses* made.

DIAGNOSTICKS.

1. 'Tis easily known by the Patients own discerning.

2. 'Tis easily cured, and safer then Catarrhs.

PROGNOSTICKS.

1. 'Tis bad in Diseases of the Lungs. 2. If the Distemper is stubbornly rooted. 3. By its Acrimony, it often ulcerates the Nostrils, and produces other affects. 4. If from an hot Distemper in the Liver, whence also are produced hot and sharp Catarrs. 5. Better if outward Causes produce it.

CURE.

'Tis Cured as a Catarrh from an hot Cause. 1. We must evacuate. 2. Revulse or pull back the flowing Humour. 3. Derive: the use of Errhines are condemned, because they draw too violently, but Apophlegmatisms and Masticatories are safely used, to stop and restrain Vapours, are much approved, specially a Vapour of *Mario*, boiled in its own

:wn Water, and received into the Nostrils; or a Vapour of Vinegar, wherein hot Iron hath been quenched; Gum *Anime*, or the Oyl of it cast upon Coals for a Suffume.

2. A cold Distemper, that is made from inward Causes, as Flegm and crude moisture collected in the Head. 1. Through the digestive faculty weakened from a cold Distemper. 2. From outward Causes cooling the Brain, whereby it is compressed like a Sponge, and sends forth the moisture to the subjected parts; the Brain also from penury of heat concocting all Aliments badly, gathers new matter, and more moist pituitous Excrements, that upon every light occasion are shut out by the nearest open wayes, by the expulsive faculty.

PROGNOSTICKS.

1. From a cold and bad concoctive force and constitution in the Brain, tis hard to cure perfectly.
2. If older, the worse to cure.

CURE.

After Universals, a Fume; *Nigella-Romana*-Seeds, Frankinsence, *&c.* cast upon Coals, to dry and consume the cold moist superfluous humidity of the Brain; the Seeds of *Nigella-Romana* also rosted, put into Silk, and often smelt to, are commended; so is the taking of Tobacco, sprinkled with Oyl of Anni-Seeds, to such as are accustomed thereto.

CHAP. II.

Of hurt of Smelling.

Olfactus or Smelling, may be taken away, lessened, or depraved, as the rest of the Actions of the Body, and only differ in degrees or magnitude: Of Depraved Smelling, we shall speake in a Chapter by it self.

CAUSE.

Made from a Distemper of the Brain, cold and moist, which either occupies the anteriour part of it, and then taste is abolished from the Propagine of the third pair of the Nerves of the Brain, efforming the (Tongue *ling.* rather) Speech affected; a cold and moist distemper, or with a pituitous Matter adjoyned, is wont to dull any Sense, whence in Catarrhs and *Poses*, smell is often hurt; and native heat being

deficient, the function of parts are hurt, and Nature bedulled.

2. Obstruction from the same pituitous Humour, as well senseless as the passages of the Nostrils; or insenseless, as the Pores of the Brain, and *Processus Mamillares*, that Scents cannot pass to those parts; to this may be joyned a *Polypus Sarcoma*, or the like, that may stop or fill up the Passages.

Aliis est Obstruct. Ossi:-Ethmoidis.

3. Astriction made from the same pituitous Humour, gathered in the forepart of the Brain, and compressing the *Processus Mamillares*; that astriction may also come from a Native Conformation, if they be so depressed and narrow, that there lies not open a free passage for Scents.

SIGNS.

1. A Distemper cold and pituitous, may be gathered by those Signs of flegm, from flegm in the Head, and by a Mucous Pituit stilling from the Brain.

2. Are divers, according to Causes. 1. If from those Nerves, that constitute the Organ of Smelling affected, then there is perceived no hurt either in the Brain, or rest of the Sences, the voice remains clear.

3. From narrowness. 1. In the Brain, and then gravity is present, 2. In the passages of the Nostrils, or Bone-Ethmoides affected; then there is, 1. Hurt of Voice, because the Nostrils help to form the Voice. 2. Resperation is vitiated. 3. Wonted excrements are restrained. 4. Smelling is sometime totally abolished, if Pituit be hardened in the Holes of that Bone.

4. From stoping of the Passages of the Nose, by excrescences of flesh, as *Sarcoma*, *Polypus*, or the like: we must seek out their signs in their proper Chapters.

PROGNOSTICKS.

1. Lessened or abolished Smelling, is dangerous in a *Carus*, Apoplexy, or other affects of the Brain. 2. 'Tis incurable, if from ill confirmation of the Nostrils, as Noses by Nature flat. 3. 'Tis hardly cured, if inveterate, and from a Distemper confirmed; but fresh and newly made, 'tis more hopeful.

CURE

Varies as Causes; from a cold Distemper, correct that with hot *Cephal.* with such Remedies as are taught in the Chapter of Head-ach, from a cold Distemper, and of a Catarrh; extract of Marjoram taken to ℈ß. every night and morning, is held a Specifical; but obstruction of the Nostrils or Ethmoid-Bone, from pituitous Humours, is best taken away after purging of the Redundancy of Pituitous Humours in the whole

whole Body; 1. By a Nasale of the Root of Gentian, put into the Nose. 2. Errhines, where Juyce of Red Beets is best, and draws out stuff, flegm, or decoction of *Nigella*-Seeds with *Castor*. 3. Sternutatories (which avail most, saith *Hartman*, when the Vice is in the Ethmoid-Bone) as of Elatery, , *&c.*

4. Odours, as Oyl of *Nigella*-Seeds, but the best way is to take the Seed of *Romane Nigella*, and torrifie them, and so wrap them in fine Silk, and often smell unto them when they are hot.

5. *Sinapismos* in a contumacious evil.

2. From narrowness in the Brain it self; here Sternutatories most help, and Errhines are less useful. 2. Apophlegmatisms.

3. From a blow, specially, if fresh, it may be cured, if a Pipe of Lead be put into the Nose.

4. From stopping up of the passage of the Nostrils, from Excrescences of Flesh, as *Sarcoma* and *Polypus*. See the Cure in the Chapters of them.

CHAP. III.

Of Sneezing.

DEFINITION.

Sneezing is a Symptom of the voluntary faculty, or a concussion of the Brain, and of neer affinity to an Epileptick passion, endeavouring a casting forth of some offending and tickling matter, either Flegmatick, or more watery, and thin, or windy, or other causes beyond Nature, stirring up a depraved motion of the Animal Spirits, and breaking forth with noise and concussion.

SUBJECT

Is either the Brain, Nostrils, or Jaws, Trachart, or Lungs, but rather somewhat molestuous, that sticks about, or tickles the *Trachea*-Artery, or top of the Nostrils.

CAUSE.

1. Proximate the Lungs, contracting themselves suddenly and forcible, so that by the Breath is suddenly cast out that that did molest.

2. Remote Causes are either Internal or External.

1. Internal, are either flatuous or humorous Causes, which humours are more thick or thin, as in the *Pose*.

2. These Humours are brought into Action from catching cold,

whereby the Brain sends down some sharp thin Matter to the Membranes of the Nostrils, that are endued with an exquisite sense, so that attracting Air, the Lungs with violence contracting themselves, cast forth the Breath with that force, and on heaps, which coming at the Nostrils causes a sound.

2. From Nature irritated by the sharpness of some matter provoking the expulsive faculty generally, so that not only from the Head, Jaws, Nose, Rough Artery, Lungs and Breast, is the offensive matter excussed, but also from the Womb and lower parts. 1. This Vaporous moisture, is either restrained, and wanting its free passage out, irritates; Or, 2. Having free passage and running out, tickles the parts from the retentive faculty of the Brain weakened through cold, as in Catarrhs and Defluctions, where Sneezing is sometime very urging: As *Forestus* relates, *Obs.* 127. *lib.* 10. of one that had a sharp and salt Catarrh; and though the Membranes of the Brain may be irritated, yet there is no Sneezing before the offensive Matter comes to the Membranes of the Nostrils.

3. *In Feavers*, saith *Avicen*, *'tis made from sharp Vapours carried from the whole Body up to the Head*, Verte fol. per Caus. exter.

4. From eating of Vaporous things, as Onions, Mustard, *&c.*

PROGNOSTICKS.

'Tis a good Sign, and Nature's help in Diseases of those parts, that it may ease.

1. Because it shews the faculty strong, 2. Concoction of the Matter, 3. The aptness of Nature to be lightned and unburdened. 2. In accute and malignant Diseases and Feavers, it doth often great good, and promises Health, and though it may raise an Hæmorrage of the Nostrils, that seldom doth hurt.

2. But 'tis bad in Catarrhs and *Poses*, because the Humour requires quietness to be concocted.

3. In Fits of the Mother, or difficult Birth, Sneezing is helpful, *Aph.* 35. *Sect.* 5.

4. For Pituit, gathered in the lappets of the Lungs or Breast, that may not be expelled by Coughing, may by Sneezing.

5. In a *Singultus* or Hickop, it greatly profits; and tis often ceased hereby.

6. In Soporiferous affects, its good; and if in Appoplexies, by Ptarmicals put into the Nostrils, they sneeze not, it portends danger, Nature sinking under her burden.

2. 'Tis bad in Diseases of the Lungs, as Ptissicks, and Peripneumonies

monies, or inflamation of the Lungs, or Pleurisie, not avoiding the Morbifick Matter, but encreasing the evils by violent disturbing and tearing the Lungs.

3. If too often and too violent, whereby, saith *Rondeletius*, many have been taken with an Epileptick Fit; and thence came the Superstitious saying, *I pray God bless thee.*

2. External Causes, as 1. Medicines that are put into the Nostrils, to cause Sneezing, by their irritation and acrimony.

2. Sometime tis made from holding up the Head to look at the Sun Beams, which causes, 1. Melting and loosening of the Humours. 2. Contraction of the Brain that squeezes them out; Or, 3. From a cold Air received at the Nostrils. 4. From smelling of Vaporous things, whose fumes irritate. 5. From Feathers, or the like, put into the Nostrils, provoking the expulsive Faculty.

DIAGNOSTICKS.

Diagnosticks be conspicuous of themselves, and by relation of the Sick, from seeing the Matter avoided, and the part that was molested, eased.

CURE.

Cure, is not alwayes necessary, unless it be immoderate, and do molest and shake the afflicted or diseased parts.

1. From External Causes, and then they removed, it ceases.

2. Internals: And 1. hot: Here Bleeding, Purging, Revulsion, Derivation and Discussion, are to be premised with friction of the Eyes, Nose and Forehead, strong combing, compression of the Veins in the Corners of the Eyes, retention of Breath; cleanse the Nostrils, and pluck the Ears, and hold the Hands in cold Water: If after these, the faculty expulsive be still disturbed, from some acrimony or the like, take the fume of warm Water up the Nose, or snuff up fresh Milk, or Oyl of Sweet-Almonds: These not helping, use Narcoticks, smell to cold things, Roses, Violets, Mandrake-Apples, and *Opium* it self, and snuff up Decoction of such like; smell to no Spices.

2. Cold, here preparation premised, use Lenitives, Revuse, Derive, and Discuss the Cause, as afore directed; Frictions, Ligatures, hot Decoctions drawn into the Nostrils, Pomanders of Aromaticks to smell to, and whatever may conduce to rectifying the cold distemper.

Of

Of an Erysipelas *of the Nostrils.*

An *Erysipelas* of the Nostrils, after Generals, as Purging, letting Blood, and the like, as for *Erysipelas* in General.

CURE.

'Tis restrained after the manner of other *Erysipela's* of other parts; a Specifical, is the Menstrues of a Virgin washed in distilled Rose-Vinegar, *per applicationem calide in petiis*: If vehement pain urge, Roots of Henbane beat with the Leaves, and Hogs-Grease, to an Oyntment, helps.

CHAP. IV.

Of a Carcinoma, *or Cancer of the Nostrils.*

AN Ulcerated Cancer, is 1. to be stopt from its eating and spreading: Here Juyce of Bistort or Snake-weed excels; many Medicines may be made of Ceruse, White-Lead, Mastich, Frankinsence, Pompholix, Litharge, Tutty, Camphir, *&c.* that may be conducible hereto.

2. To kill and correct its quality, for which the Water of Arsenick made of equal parts, of White-Arsenick, and Salt of Niter, made mild with Plantain or Peach-Leaf-Water, is efficacious: Goats-Dung with Honey, saith *Petrus Hispane*, kills a Cancer; but 'tis better mixt with Juyce of Beets in form of a Liniment.

CHAP. V.

Of Polypus.

DEFINITION.

TIs a Carnous Excrescence sticking with small Roots to the Bone of the Nose, broad, and hanging down to the lower part of the Nostrils; and sometimes also descending upon the Pallate, referring to the likeness of the Fish *Polypus*, whence it had its Name: But *Rhasis* calls them Hæmorrhoids of the Nose, because somewhat like Hæmorrhoids in the *Anus* or *Tuel*.

CAUSES.

CAUSES.

1. Causes are, 1. Viscid Humours, as Pituit chiefly, mixt with Blood, falling from the Head into Ulcers of the Nostrils, and there cleaves; sometime a melancholy Humour is admixt, and then there is fear lest it should turn into a Cancer.

2. 'Tis made, when as that fungous Flesh within the Nostrils is more loose and thin, and receives a viscid and flatuous Matter sent from the Head, being of a very moist constitution, so that by puffing up and stretching out that Spongy Flesh, a great Carnous Excrescence seems to be made.

3. For particular Causes, as of some differing from others in whiteness, redness or blackness: 1. They that are white, are made of more pure viscous Flegm. 2. The red, of a more excrementitious bloody matter. 3. The black, Cancrous, from Melancholy.

DIAGNOSTICKS.

'Tis a fleshly lump, and soft, with small Roots, but broader in its Body; sometime filling the whole Nose, and hangs forth; sometime is throughout the whole passage, by which the Breath is brought, and descends upon the Pallate, specially when 'tis placed in the upper part of the Nostrils, and may easily be seen behind the *Uvula*.

2. This Caruncle, or hanging piece of flesh, is in colour sometime whiter, sometime redder, sometime of a blewish black, according as the humour causing it is coloured.

3. 'Tis greatly swelled in a Southerly Air, yea and in South-Winds, sometimes strangles; also in full Moon 'tis much enlarged: but on the contrary, in a Northerly Wind, and drier constitution of the Air, and in new, tis greatly lessened and abated.

DIFFERENCES from *Sarcoma*,

1. By all the precedent Signs. 2. *Sarcoma*, is in the lower parts of the Nostrils, and more fleshly; but a *Polypus* grows in the upper part and top about the Root of the Nose.

DIFFERENCES of *Polypus* it self be divers,

One White, that is, 1. Soft. 2. Void of pain; 3. More easily cured. Specially, if, 1. it be more tender, 2. Fresher, 3. Lower seated in the Nostrils; for if towards the top, Medicines cannot be so well accommodated to it.

2. Red or subrufe, which is also curable, though worse then White ones.

3. Livid

3. Livid or black ; which, 1. Degenerates into a Cancer, or there's great fear of it. 2. Therefore at first requires speedy help, lest future danger happen. 3. If not prevented, 'tis hardly cured: 1. It cancerates. 2. 'Tis hard. 3. Painful. 4. Stinking sometime.

2. As they differ in colour ; so also, 1. In touch, as some hard, some soft : 2. In place, as higher, that's more dangerous, as nigher the Brain : 2. Growing in the lower parts of the Nostrils, which is discerned by the Eye.

PROGNOSTICKS.

1. 'Tis hard to cure, but easiest in the lower or middle parts of the Nostrils.

2. Easier to stop its growth, than grown, to extirpate it.

3. Cancrous, painful, black, hard and stinking ones, are bad to be medled withal, unless by gentle Medicines to hinder their growth.

4. 'Tis worse if made in both Nostrils, for then there is danger of choaking, specially if they sleep not with their mouth open, whereby breathing is more free.

CURE is double :

First, To hinder its growth by taking away the Cause :

1. By Universals, (an attenuating and drying Dyet being also observed) as Purging, Revulsion, Derivation, and drying of the Head used in decrease of the Moon, because then 'tis less, and all Medicines take greatest place then, specially Topicks ; the use of *Guaicum*-Drink with a drying Dyet, is commended by Authors.

Cupping-Glasses are applied to the Neck, and some direct Bleeding.

2. Topicks : Upon the part in the mean while Astringents of the strongest sort, with Causticks, Dryers, and Discutients, are to be applied.

2. As hindering its quantity, so its quality : We must hinder its degenerating cancrous : Here observe that hot humours be not by unwary courses caused to mix with pituitous. 1. Letting Blood, as also all other Evacuation, Derivation, and Revulsion, may prove helpful. 2. An Unguent of Yolks of Eggs, beat in a Leaden Mortar till they acquire the colour of the Lead, and mixt with ℈j. of Camphir ; also the Liniment of Pouder of Red Roses, with Juyce of unripe Pomgranates.

Secondly, If grown, to take it away : Here observe,

1. That gentler Medicines be used at first, which will sometime cure it, if more fresh, tender, and well-qualitied ; such Medicines are largely described by Authors ; the chief be Cypress, Pomgranate-Rinds, Allom,

Allom, Litharge, Galls, Ceruse, Gentian, *Pompholix*, &c. of which Waters, Liniments, and Pouders may be prepared without sharpness, and to dry up and consume the excrementitious Humour.

2. Stronger are to be used, if it be more contumacious, and will not yeild to the precedent Remedies, among which excel, 1. Pollipody of the Oak, plaister-wise applied: 2. A Tent made of the Juyce of Ivy, a little Cotton dipt in, put up the Nose, and renewed as there shall be need, seems most laudable: 3. Juyce of Nettles so used: 4. Juyce of Dragons, which is somewhat stronger than the rest: 5. Juyce of Bistort: 6. Of Adders Tongue; all these consume it, and help by propriety, and their specifical quality: 7. A Tent made of Gentian-Roots is greatly praised by *Hartman*, which is first to be daubed with an Oyntment of Mallow-Leaves, and *Althea*-Roots beat and searced, and mixed with Goose-Grease.

3. If these suffice not by reason of its contumacy, we must come to strongest means, and Cauteries, which are first potential; where we must observe, 1. To defend the sound parts of the Nostrils, that they be not touched and hurt by applying things on the *Polypus*, 1. by unction of those parts, 2. by conveying Medicines to the *Polypus* by a Silver-Pipe. 2. To attempt this cure in decrease of the Moon, for then 'tis less, and Medicines may be better applied upon it, having more room in the Nostril; potential Caustick are, Arsenick, green Coperas, Orpent, Rust of Brass, *Mercury*, precipitate Antimony, *&c.* of which a glutinous Emplaister may be made, according to the pleasure of the discreet Physician: Gum *Lacer* applied Plaister-wise with Coperas and Verdigrease is praised: Some advise first to scarifie it, and then dip a Lint in Oyl of Vitriol, and apply it.

4. If it may not be taken away by Medicines, we must come to Chyrurgery; it must be cut off by Pincers, or sharp Instruments, and it ought to be extirpated wholly, for the root remaining grows again; therefore a potential Cautery is to be used after its cutting off, to hinder its growth again: Some advise to cutting of it round about its root or top, and if so not wholly extracted, to use corrosive Medicines to consume the remainder.

CHAP. VI.

Of stench of the Nostrils.

CAUSES.

I. THe Cause is putrified Flegm, stopping in the Ethmoid-Bone, thence sending forth a stink of bad savour; this Flegm is stopped through obstruction, and putrifies in a hot and moist distemper of the Brain; also mattery *Pus* or filth is retained in the Nose, through too great constriction, as flatted Noses, and so putrifies and sends forth a bad stench.

PROGNOSTICKS.

From flatness of the Nose, incurable.

CURE.

Cure is by taking away the Cause: 1. Errhines, as Juyce of the red Beet for extract, excels: 2. Sweet things in Errhines, to alter the smell, as sweet smelling Reed, *Storax*, Cloves, Cypress, Myrrh, Marjoram, Orange-Flowers; some things to thicken and make them stick longer in the Nostrils, as things made in form of *Nasales*, that remain fast in the Nostrils.

II. This Humour may be in the fore part of the Brain, nigh the *Processus Mamilares*, or *Os Cribosum*, there retained, through heat and moisture of the Brain putrifies, and therefrom ill scents are transmitted to the Nostrils.

SIGN.

Then there be no apparant Signs.

PROGNOSTICKS

Fresh, easilier cured; hardly, if inveterate.

CURE.

The Head must be purged of Flegm, and if the Body be flegmatickly affected, that must first be cleared, a sweating Dyet instituted, then abstergent and odorous things must be used, as afore-directed.

III. From the Ethmoid-Bone corrupted.

IV. From putrified Ulcers may this bad stench arise, as in *Ozæna*, *Sarcoma*, and *Polypus*; these are easily discerned, and are first to be cured: For the Cause taken away, the Effect ceaseth.

CHAP.

CHAP. VII.

Of depraved Smelling, or mis-scenting of things.

'TIs a bad Odour continually offending the Nostrils.

CAUSES

It is made from the lying of rotten flegm in the Ethmoid-Bone, or Ulcers of the Nostrils, whereby exhalation always suppeditated from these, infect all scents and odorous things, so that they seem to be of the same smell that vitious stench is of; nor can the true and sweet fresh smell of any thing be rightly perceived, but is over-powred by that exhalation that comes from the aforesaid places, and always molests the Nostrils; even as it happens to the Tongue, when 'tis infected with bitter Choler, all things that are taken within the Mouth seem to relish of the same bitter taste.

PROGNOSTICKS.

'Tis bad in acute Diseases, whenas a stench is perceived in the Nostrils.

CURE.

It may be cured after the same manner as stench of the Nostrils, the Cause from whence it arises being diligently enquired, and found out.

CHAP. VIII.

Of SARCOMA.

EXcrescences of Flesh in the Nose, are of two kinds, *Sarcoma* and *Polypus*, being Tumours above Nature.

CAUSES.

1. *Sarcoma* is a fleshly excrescence in the Nose, wanting a certain figure; happens often in feeding, and virulent Ulcers, that have certain loose excrescences of Flesh, as in *Ozana* and *Polypus* ulcerated.

CURE.

In Cure hereof we must chiefly look to the cure of the Ulcers, as in

their Chapters is directed : Then the superfluous flesh must be consumed with Caustick Medicines, or cut off with Instruments.

2. Of a superfluous nourishment of the Nostrils turned into luxurious Flesh.

PROGNOSTICKS.

'Tis easilier cured.

CURE.

In Cure, pituitous Humours, or the antecedent Cause, is to be taken away ; 2. Consuming of the excrescent Flesh with potential Cauteries ; but gentler are to be used at first, then if need be proceeding by degrees to the strongest, as Spirit of Vitriol, Sandarach, Rust of Brass, Orpement, *Mercury*, *&c.* but we must have a care they hurt not the Nostrils, for which cause they are first to be daubed with some defensative Oyntment, and for more security they are to be put in by a Silver-Pipe.

3. A viscid and thick Humour falling from the Brain, to which some Blood is gathered.

PROG.

This is somewhat dangerous of degenerating into a Cancer.

CURE.

In Cure we must, 1. Purge the Head of excrementitious and flegmatick Humours. 2. Proceed as in the aforegoing direction.

CHAP. IX.

Of Immeasurable Spitting, *or a* Ptyalismos.

Ptyalismos is an inordinate gathering and flux of moisture making spittle to the Mouth, arising from a moist Brain, and moistening Causes, and cast forth without coughing or hawking, offending onely in quantity, and molestuous.

SUBJECT.

The Subject is either the Brain, which unburdens it self of moist Humours, and waterish Excrements, which falling upon, and being communicated to the *Thorax*, cause a Catarrh; to the Winde-Pipe, or *Aspera Arteria*, an Hoarsness ; into the Nostrils, a *Coryza*, or *Pose*, and lastly, into the Mouth and Pallate a frequent spitting, called *Ptyalismos*, or *Ptyelismos*, of *Ætius*.

Or,

Or, 2. The Stomach, which is moist and flegmatickly affected, or weakened, after Cronical Diseases, and through weakness of its heat and concoctive force, waterish and pituitous Excrements are abundantly made, which are continually suppeditated, and sent to the Mouth, which is done without coughing or hauking, and happens often in Quartanes, and to Melancholicks; for spittle by its lightness swims above the Meat, and sweats forth from the Ventricle where in great plenty it is gathered, and made, by communion of the Membrane to the Mouth.

Or, 3. The Spleen, whence Splenitiques and Scorbaticks are often affected herewith, and Hypocondriacks.

Or, 4. The whole Body, as in Children that abound with moisture, or were affected from bad alimentary matter in the Womb.

Or, 5. The Lungs and Brest, as in Catarrhs and Distillations, Distemper or weakness of them.

Or, 6. From the Intestines, whenas Worms abound.

CAUSES are either Internal, or External:

Internal are either irritating and attracting: As first *Aphthæ*, or Ulcers of the Mouth, by whose pain a flux of serous Humours, are made, and the Head being more moist, and abounding with such Humours sends them plentifully to the Mouth, which by concoction are made Spittle; but the attractive faculty of this Part, causes the motion of the expulsion of the Brain; so also in inflamation of the Mouth and Jaws, Apophlegmatisms, and the like, a serous pituitous matter is drawn from the Head, or a weakening, whence the part cannot repel, but needs must receive the flux that falls upon it, as 1. in weakness of the Stomach aforesaid; 2. distemper of the Mouth and Jaws, which give occasion to the gathering of moisture, and cannot consume, dry, and expel that matter; chiefly, 1. Of the Glandules or Tonsils, which readily receive a pituitous and waterish Excrement, transmitted from parts ill affected by communion. 2. Of the *Columella* or *Uvula*, in whose relaxation is a frequent and molestuous fluctuating of Spittle and moisture in the Mouth; whereby the flesh is made spongy and thin, and the hole of the Pallate dilated, so that a copious pituitous Humour falls continually from the Head, suppeditating it into the Mouth, having nothing to obstruct its passage, or dissipate it.

It is aggravated or continued longer then naturally it would, from Custom.

External Causes are either moist Meats or Drink, or in unction of Quicksilver, or taking it inwardly, in the French Pox, &c. whereby a most plentious salivation is made.

SIGNS.

SIGNS

Are taken from too great plenty of spittle, which whenas it is ordained by Nature to moisten meats, and help right pronuntiation in speaking, and right tasting, ought to be mean, neither offending in quantity nor quality ; as also it doth whenas it is more thick or waterish, stinking or evil-tasted.

A *Ptyalism* is greatest on mornings, and sometimes after meat ; sometimes fasting ; it is not voluntary, unless by custom.

The Causes are known, and the parts from whence the Original is deduced ; for if the Mouth be affected, that draws from heat, or cannot repel through weakness, which is perceived by its Causes ; from the Lungs it is brought forth more froathy and thick, and comes by hauking or excreation, rheumatisms and Catarrhs causing it, are easily known ; so are outward Causes, as anointing with Quicksilver, and moistening Causes that precede it.

DIFFERENCES.

One is from hot, another cold Causes : One is Critical, another not : One is from superiour parts whose retentive faculty is overthrown, another from inferiour parts, by whose expulsive faculty spittle is sent upward to the Mouth.

PROGNOSTICKS.

It is sometimes healthful, and preserves from Diseases, as some acute Feavers by copious casting forth of spittle have been healed : It is better or worse, according to the degree, and nature, and greatness of the Disease whereby it is raised, and whereon it depends ; it often presages vomiting, sometimes also putrifies and begets stench of the Mouth, difficult Respiration, and Coughs.

CURE.

The Cure consists in taking away the generative cause, and corroborating of the parts : in distillations we must follow the direction for Catarrhs : from bad concoction in the Stomach, we must purge by Aloeticks, crude serous Flegm, dry and heat by *Galanga*, Red Roses, Cinnamon, and *Guaicum*, a Pouder made thereof ; Mustard-sauce, Frankinsence and Mastick, given in Wine.

In the French Pox, Scurvy, Vice of the Bowels, Spleen, and Hypochonders ; the Disease from whence it arises is first to be taken away.

Astringent Gargarisms are for the Symptom, and to strengthen the Tonsils

Tonsils, and *Uvula*, and drie; as ℞ of Cinnamon, Red Roses, Pomgranate-Peeles, Mirtle-Leaves, of each an equal quantity; boil them in steeled White-Wine for a Gargarism: Or, ℞ Roots of the Sloe-Tree, Wood of Aloes, Root of Hounds-tongue, of each ℥iij. Cypress-Nuts, Cinnamon, Mastich, Galls, of each ℥ij. boil them in Water, and add Vinegar of Quinces, and Syrup of dry Roses, of each what may seem sufficient.

Sennertus saith, A Sponge held in the Mouth drinks up the moisture. If the Evacuation be Critical, we may not stop its Flux.

CHAP. X.

Of Teeth Edged or Astonished.

HÆmodia in Greek, *Stupor Dentium* in Latine, is a certain molestuous sence the Teeth have in eating; induced from sowr things that have first been eaten.

CAUSE.

Cause, is from eating sharp, tart, and sowr things, whereby the Teeth are set on edge, and are exasperated in eating; the Membranes participating with them, from the cold austere faculty of Fruits; for this acidity or sharp tartness is inimical to the Nerves and Bones.

Moreover by acid, and sowr Humours, are the Teeth sometime edged or astonished, which sometime are cast out by Vomit; to Hypochondriacks also, that Vomit for long together, acid humours, or where acid and sharp Vapours are more plentifully and directly carried to the Teeth.

Imagination is also very apt to effect this; for the only seeing of another eat sowr things, or hearing of Cork cut, or the like noises, do, as it were, astonish and molest the Teeth; for the Organ of hearing is hurt, and little Nerves going from its Membrane to the Roots of the Teeth, carry thither a sense of horrour.

SIGNS.

Signs are evident from the Patients perceivance, who cannot bite or eat any thing, by reason of a molestuous titillation that presently ariseth in the Teeth, from the Membranes, perceiving the sharpness impressed and soaked in before, by the pressure of the Teeth, in biting, or unequal chewing.

Sennertus

Sennertus saith, They are then endued with an exquisite sense of Feeling, and therefore cannot properly be called stupified or astonished, for then they should not feel at all; but now if they be but touched, they presently feel, and are offended thereby, by a peculiar painful feeling, which *Platerus* saith, Is rather a molestation, then pain.

Sometime the Teeth have such an exquisite sense, as they are offended, and ake, by hot or cold things, or hard things, made from weakness and distemper.

CURE.

Purslane is chiefly and above others praised for *Hæmodia*, for that it is most certain, and speediliest helps; the Juyce hereof is to be sucked out by chewing of the Leaves, which is to be continued; or the Juyce alone may be used, as a Gargarism; or the Leaves alone, as a Masticatory; for this by its slimy Substance, and a propriety, takes away *Hæmodia*.

Rhasis and *Johnstonus*, commend chewing of Wax.

Hartman wishes to rub them with Salt, or to bite an Hairy Cap, or Fuzzy Cloth.

Others commend Lees of Oyl boiled to the thickness of Honey, in a Brass Vessel; the Yolk of an Egg rosted or boilded hard, chewed, or applyed, beaten, to the Teeth; Gargarise with hot Wine, with Oyl, or Wine and Mucilages; Pulpe of Bread, and of Cheese, bitter Almonds, Liquorish, Mastick, Kernels of Walnuts and Filbirds have been experienced by some also.

CHAP. XI.

Of Teeth eroded, or broken away.

DEFINITION.

IT is a lessening of their due and natural bigness from Causes eroding, and causing solution of continuity.

CAUSE.

1. The Cause is a continuated fluxion, specially more hot and sharp; 2. Meats, which either as Sugar, and other sweet things, rot them; or by staying in them, as all Flesh is wont to do, putrifies, and so rots the Teeth; which is so much the sooner effected, when as the Teeth were

were hollow before: Also hot things, whence came the Verse,

Pultes ferventes faciunt corrumpere Dentes.

And cold things cast in presently after; also Oyntment of Quicksilver, Worms, and the like, rot the Teeth, and sometime make Fistula's.

SIGNS DIAGNOSTICK.

The Teeth are black, rotten, stubby and broken; if from a defluxion, there is commonly pain; if a Fistula, there is a greater stench of the Mouth.

CURE.

If there be a defluxion from the Head, we must consider and stop that; the Humour is to be stopt, the Head dried; then use Medicines that resist putrifaction and corruption; wash them with Salt and white-Wine, deterge and cleanse them after Meat; Decoction of Capers, Allom, Mastick, *Nigella*, Ginger, Myrrh, *&c.* are good to gargarise, to hinder their erosion and wasting; a Pouder also of Five-leav'd-Grass, Mint, Red-Roses, Mirtles, Myrrh, Ginger, and Ashes of a burnt Hare, to rub the Teeth with, is good; also Salt *Gem* and Armoniack; also a Suffume of the Seeds of Henbane is praised.

Miraldus praises Water of the Root of Pellitory of Spain distilled in Wine.

If Stench be present, put in sweet things, and hinderers of putrefaction; if Worms, because they are to be killed, then Astringents to fix and confirm the Teeth are to be used.

Hollow Teeth are stopt up with Camphir, Root of Pelletory of Spain, and Wax; But *Rondeletius* thinks Wax mollifies too much, specially the Nerve: Medicines also to make them fall out are to be used, if so be they cannot be cured, or not to do any service, but offence; such Medicines are not to touch their sound, lest they also be loosened and fall out; nor the Gums neither, lest they be inflamed or excoriated from their sharpness: an Oyntment of Juyce of Spurge and Oyl of Henbane, with Flower put into the Hollow Tooth, or Juyce of Spurge and Flower; or Globules of Henbane, Onion and Leek-Seed, made up with Goats Suet, and put into the Cavity of the Tooth, are useful, to the intent to make the Teeth fall out: Many more, and good Medicines are rehearsed in the Chapter of Tooth-ach, that cause a fall, and coming forth of rotten, useless, and paining Teeth.

CHAP. XII.

Of Toothing of Children, and Pain.

TOothing of Children is a molestuous Symptom, with pain and other concomitant accidents.

SIGNS DIAG. and *PROG.*

The Children, at such time as they Toothe are very froward, cry, and are Feaverish; sometimes Convulsions and Loosness arise, which are not so dangerous, as when they proceed from other Causes; if they have a looseness, they are less subject to Convulsions; if they are bound and costive, they are more drowsie, and more Convulsive; there is a little redness in the place of the Jaw that is affected; the Teeth are perceived to put forth and rise in swelling the Gums: they commonly come forth in the seventh Month, at which time Parents have no comfort of their Children; greatest pain ariseth at coming forth of the Dog-Teeth.

*H*ardness and thickness of Gums hinder the readier budding forth, and so causes more pain.

CURE.

Authors have left Medicines, and Rules for this Symptom.

1. Therefore for Precepts, observe, whether Inflamation be present and mitigate and lenify that; where Night-shade, Lettice, Juyce of *H*ousleek, with Oyl of Roses, *M*ucilage of Lin-Seed, and *M*arsh-*M*allow-Seed, mixed with fresh Butter, are effectual; the like also for appeasing pain.

2. *M*ollifie and laxate the Gums; here Juyce of *M*allows, of *M*arsh-*M*allows, with *H*oney or fresh Butter, are frequently to be used, which in inflamation may not be used actually cold.

℞ of the Oyl of sweet Almonds, ℥i. Honey, ʒ*ſs*. Hens-Grease, ʒ*ſs*. make an Oyntment.

The Brains of Hares are chiefly commended; so also the Brains of Chickens and Birds; the Brains also of Lambs and Goats; the Juyce of River-Crabs, with the Water of the Flower of Beans, Bitches Milk, *&c.* are commended by Authors, and thought greatly to help the eruption of the Teeth.

Forestus stamps the Brain of an Hare and Honey together, and rubs the Gums with that.

Platerus

Platerus wishes to boil them in Wine, or mix them with Butter, or Honey, after *Forestus*'s way, wherein the Finger is to be dipt, and the Gums gently rubbed therewith.

Hartmanus saith, To annoint them with the fresh Blood of a Cocks-Comb often, makes them come forth without any further trouble or accidents.

Amulets are much spoken of, and variously recited by Authors, which are thought by an hidden propriety to do much.

Miraldus saith, That the Tooth of a Colt of a year old, hung about the Neck of the Infant, causes it to bring forth Teeth.

Calves Teeth of that age, or Mans Teeth so hung, are thought also to purpose: much credit is given to the Right Dog-Tooth of a Wolf, hung about the Neck. Others commend a Male Vipers Tooth so used.

Ætius praises the Roots of wild Colocynthis, used the same way.

Mathiolus ascribes as much vertue to the Stone found in the Head of Naked Snails; but he bids to bind it to the parts affected: and so probably if the other were used, they might be of greater efficacy.

Paræus opened the Gums with a Pen-Knife, and found it very successful in divers, from great pain, inflamation, and a Feaver, that they may labour withal: Also sometimes from Mid-wives rash loosing it with their Nails, or edge of Money; in opening also sometimes they are made mad, if it be black, fuscous, hard, and insensible, it is Cancerous, and then we may touch it; yet for the most part it is void of danger, and seldom cured by resolution.

CURE.

After general Evacuation suted to the Age, Constitution and strength of the Sick, to take away the Antecedent Cause; for which Cause also, Gargarisms, Errhines, Apophlegmatisms, and Sternutatories are useful; if it be more inveterate, Sweaters and Cauteries are used.

Then Topicks for resolution of the Tumour are often to be put under the Tongue; some use Astringents first, others use Astringents with Resolvers, as Bark of Pomegranates, Galls, Salt Gem, Salt of Armoniack, Balaustians, Allom, burnt Brass, torrifyed Tragaganth, with Root of Hermodactils: more resolving, are Salt and Hyssop, Salt-Armoniack, with Sage, Organy or Mugwort.

Forestus counsels to rubing of it with Salt Gem; some use Oyl of Vitriol.

If it will not thus be resolved, but tend to suppuration, open it

suddenly by incision, or a Caustick; open it largely, for else the matter yeeks in, and the Tumor is made afresh; make long cutting, that all the Matter may flow out, then wash it first with Lenients, and then Detergents or Mundifiers; if we cannot draw forth all the *Vomica* or Bag; we must consume it with Verdigrease, and *Sal*-Armoniack. Then it is to be cured as an Ulcer.

Gulielmus Fabritius cured his Brother that was Dumb for four years, by cutting off this Ligature of his Tongue.

Paræus advises to use an actual Cautery, which is better approved of, if it be malign; but in these we must have a diligent heed that the sound parts be not touched and hurt hereby.

If the Disease returns again, it must be cut again, or use an actual Cautery.

If it be a Caruncle, it must be cured, as with Remedies for a *Polypus*.

If it be black, fuscous, hard and cancerous, 'tis not to be medled withal, for thereby 'its most irritated and exacerbated.

CHAP. XIII.

Of Paroulis, *or Inflamation of the Gums.*

PAroulis, otherwise *Parulis*, is at Inflamation of the Gums, with swelling and painful redness.

CAUSE.

The Cause arises from defluxion of Blood, either pure or impure, fallen from the Head by the Vessels.

SIGNS.

It is made in some part or other of the Gums, and stretching to the Roots of the Teeth; the neer parts are distended, red and hot, their swelling is to be seen.

If the Tumour be hotter, pain is greater; if made from a more Pituitous Blood, they are colder, Inflamation and pain are more remiss; the *Pus* breaks forth at Roots of the Teeth covered with a small covering.

PROGNOSTICK.

This often degenerates into Ulcers, Fistula's, Cancers, and Gangrenes,

grenes, and therefore the sooner represt the better; for if it apostemate it may turn to bad affects, as aforesaid.

CURE.

Cure is by purging and bleeding, then open a Vein under the Tongue, and Cuppers to the Neck, Astringent Gargarisms to repel, wherein sharp biting things, and Vinegar that pains, are to be shunned, they not being Putrid or Eroded; a Decoction of Bramble-Buds, Rose-Leaves, Purslane, and *Sal Prunella* is most excellent; Oak-Buds, *Sal Nitri*, Plantane, Housleek, Self-heal, and Mulberry-Leaves are also Medicinal.

Galen above others praises Oyl of the Mastich-Tree, being new, and temperately hot, held in the Mouth: in a cold Cause, and Pituitous Defluxion, add hotter Resolvers; Decoction of Barley, Liquorish, Mallows, Jujubes, Agrimony, *&c.* A Gargarism or Collution of Decoction of Self-heal, Sage and Water-cresses is commended; or a Decoction of Self-heal in the Water of English Tobacco, with *Sal Prunella.*

If it be not dissolved by Discutients, but tend to Suppuration; it is to be opened, its maturity being made by Suppurators; some set Leeches to the swollen Gums.

But a Pen-Knife to open it, if it open not spontaneously, is best approved; then the Ulcer is to be cleansed, dried, and heated; and if an Hæmorrhage or Flux of Blood should follow, use the first Gargarism in this Chapter.

The pain, as a very vexing Symptom, is to be appeased; warm Milk is to be gargarised alone, or wherein red-Rose-Leaves have boiled; outwardly a Cataplasm of Crumbs of White-Bread boild in Milk, is to be applyed warm.

CHAP. XIV.

Of Consumption of the Caruncle, or weeping Flesh in the greater Corner of the Eye.

DEFINITION.

RHyas is a Diminution or Consumption of the weeping Flesh or Caruncle of the greater corner of the Eye, arising either from Corrosion, or defect of Aliment, inducing a constant weeping, and shedding of tears involuntarily.

CAUSE.

CAUSE.

Cause is either from the foregoing of a *Fistula Lacrymalis*, or of a *Leucoma* and *Encanthis*, which were badly cured; sometimes it succeeds *Epiphora*, or a large or more sharp flux of Humours, or sharp Medicines, causing erosion of it; it is sometimes made from the POX, sometimes by Excision, *&c.*

SIGNS.

The use of this glandulous Flesh, seated in the Corner of the Eye, being to stop the hole tending therefrom to the Nose, and suck up, and impedite Tears, and unvoluntary weeping; whenas it is deficient, there is a constant unvoluntary weeping, whereas before the Humours falling from the Brain to the *Os Cribrosum*, were thence derived to the Nostrils, and cast out.

PROGNOSTICKS.

That which is plainly eaten up, is not cured; if only in part, we are to go about the Cure.

CURE.

Is, by Sarcotticks, with Consolidaters and Astringents: a Colliry of Aloe, Tutty-Stone, and Mucilage of *Psyllium*-Seed is good; or Cypress-Nuts, Red-Roses, Myrtles, Sumach, Dragons-Blood, Bark of Pomegranets, Myrrh, *&c.* prepared after those wayes as may seem most convenient; some stop up the hole, and supply the place of the Caruncle with some matter; but regeneration of that flesh should rather be made, so that the work of Nature might be done thereby.

CHAP. XV.

Of too great growing forth of that flesh.

DEFINITION.

ENcanthis in Greek; *Additio Carnis Lacrymalis* in Latine, so called by *Avicen*, is an immoderate Eminence or growing forth of the Caruncle in the greater corner of the Eye, made from too plentiful nourishment, or redundant Blood, sometimes malign, and effecting pain.

CAUSE.

It comes from evil cure of *Ptergium*, from too much Aliment, or Blood fallen thither.

SIGN.

It is quite contrary to *Rhyas*; for in this the Caruncle of the corner of the Eye or weeping Flesh sticks out, and is much bigger then naturally it should, and accustomedly was wont to be.

DIFFERENCES.

1. Is malignant and painful, which is blew, hard, rough, resisting Medicines.

2. Another not; which contrary to the other is smaller, ruddy, looser, soft, and without pain, and is made from Blood, or a more pure Aliment.

3. Another is from melancholy Blood, which partakes of the Nature of a Wart.

4. Another is from excrescence of Flesh after Ulcers.

5. From reduction of Cataracts thither, which there are kept and nourished.

CURE.

In a more soft and benign *Encanthis*, drying and more mild eating Medicines are to be tryed at first; as this of *Ætius*, praised by him; ℞ of Allom and *Mysum* burnt, Vitriol, of each equal parts; mix them: we must proceed to stronger by degrees; some touch it with Oyl of Vitriol, or Sulphur.

If it be great and old, it is only cured by Chyrurgery, it is tyed about with a strait Thread, and then the superfluous part is cut off with a Bistory or Razor; others use an hot Iron, or actual Cautery; then we must lay Driers upon the part to prevent its growing again.

But before we too rashly undertake the Cure by Chyrurgery, these things are to be considered.

1. That Evacuation of the Body be made, to take away fluxions that are to arise to the pained part.

2. We must use Corrosives first for tryal, before Chyrurgery.

Wherein, 1. we must use gentlest, as aforesaid. 2. Defend the other parts about *Encanthis* from being touched by them. 3. We must have a care that the whole Caruncle be not consumed by them, but only what is superfluous, else it will turn to the contrary affect, *Rhyas*: the like is to be considered in Cure by Chyrurgery.

CHAP.

CHAP. XVI.

Of Ulcers of the Gums.

ULcers of the Gums are made from erosion by sharp Humours, from inflamation and pustules suppurated and broke, from Worms and the Scurvy.

DIFFERENCE.

Some are proper to Scorbaticks, some are more creeping and eating, others less; some succeed to foregoing affects, others arise of themselves.

CURE.

Their Cure, after purging and letting Blood, if the matter be more hot and sharp, is by Revulsion, Blister, and Cup and Cauterize, to avert and turn away the Flux; then Dryers are to be used. *Riverus* proved this Balsam, wherewith the Ulcer was anointed often in a day; ℞ of Myrrh and White-Sugar-Candy, as much as may seem convenient, put them into an Egg, and rost them, and then make use of the mixture; things are best used at time of sleep, for then they best stay in, and molest least; if they be more foul, and are suppeditated by vitious Humours, Driers are not sufficient: touch them with Oyl of Sulphur; if the Cause be colder, hotter Remedies; if hot, colder Remedies are to be used: if the Tooth next to it be rotted, that must be taken away, else the Ulcer will not fully be healed; see to the peculiarity of the Cause.

Of a Fistula of the Gums.

A *Fistula* of the Gums is caused as an Ulcer of them, and Cured as *Fistula*'s of other parts: a Decoction of Agrimony with Allom, one drop of *Gum-Ammoniacum*, Honey of Roses, with Oyl of Vitriol, are held peculiar; some add a Caustick. *Celsus* advises to pulling out of the Tooth.

Of Loosness, Putrefaction and Exesion of the Gums.

CAUSE.

Cause is from deflux of sharp or vitious Humours, from the Scurvy, *&c.*

SIGNS are best discerned by Sight.

CURE.

It is cured, after Universals, by washing with the water of Columbines; if there be putrefaction, we must use Detergents, else onely confirm and restore the Gums decayed, by Topicks; a Pouder of Galls, Myrrh, Root of Bistort, and Bark of Pomgranates, is most excellent; to stay their wasting, Mastick is to be chewed; they are also to be rubbed with Sage Leaves; wash them clean every morning with Water of Columbines, or Sage, or of Self-heal, or Bramble-Buds, with Allom: If they be Scorbatickly affected, see to the Cure of the Scurvy.

Of a Cancer of the Gums.

A Cancer of the Gums is made from an Inflamation of them, turning apostematous, and breaking ulcerous, which Ulcer not healing, turns cancerous: The Juyce of Rheu applied by a Linnen Cloth dipt therein, and a Gargarism of Decoction of Allom, and Root of five-leav'd-Grass in White-Wine, are praised.

Guordonius used Birthwort, Allom, Hellebore, *Balaustians*, and Brimstone, with Juyce of Agrimony. See for more direction herein the general Chapter of a Cancer.

CHAP. XVII.

Of Excrescence of the Gums.

E*Poulis* is a carnous Excrescence of the Gums, sometimes with pain, and a Feaver.

CAUSE.

Cause is from vitious, serous, and corrupt Blood, flowing plentifully to the Gums, which is easily received from their spongious rarity; also from Ulcers ill cured.

SIGNS.

It happens frequently to Scorbaticks; it is sometimes so big that the Grinders are covered, and puts the Teeth out of their Sockets, and hinders close shutting of the Mouth; sometimes the excrescent Flesh is loose, wavering and filthy; sometimes it follows inflamation, and is partaker of putrefaction, other times not.

CURE.

If it be light and without putrefaction, 'tis more easily cured by Astringents and Repressers; Columbines are held most effectual, either the Water of them to gargarise, the Pouder of them for Friction, or an Oyntment thereof for Unction, may be used; also to rub them with Mint till they bleed; Pouder of the Root of the Sloe-Tree, Rasp Leaves, *&c.* are useful: The Juyce of Water-Caltrops are very effectual.

Johnstonus saith this Pouder is proved by much Experience: ℞ of the Leaves of Collumbines, Sage, Mint, Nutmegs, of each ʒß. burnt Allom, ʒj. Honey despumated ℥iv. make a Liniment for the Teeth.

If it be greater and with putrefaction, stronger Eaters and Consumers of it are to be used; as *Aqua-Fortis*, burnt Allom, burnt Salt, Vitriol, and Galls; but we must have a care they be not swallowed; wash the mouth before and after meat with salt Water.

Others, if it be greater, bind it dayly harder and harder with a thred till it fall off, or cut it off, or pull it off with a pair of Pincers.

CHAP. XVIII.

Of a Fistula of the Teeth.

A *Fistula* of the Teeth arises as a *Fistula* of the Gums; there is a corrupt Humour and Sanies always coming forth, which is often stinking; sometimes it flows out by the Roots of the Teeth, and Holes of the Jaw-Bone, or Vessels thereof; sometimes it is derived outwardly, and stirs up Tubercles in the Cheek or Chin, and sometimes opened, it always leaves an Ulcer remaining.

CURE.

It is cured by taking forth of the Tooth, which is done by Instruments or Medicines that make the Teeth to fall out, as with fat of green Frogs that live in Trees.

Taber

Taber Montanus praises *Amoniacum* dissolved in Vinegar, and mixt with Henbane-Seed; or Goblets of Flower and Juyce of Tithimale or Spurge, incorporate with dissolved *Amoniacum*, are effectual. See more of these in the Chapter of Toothach, and erosion of Teeth, and the Precepts as to their use.

If an Ulcer of the Gums remain afterward, see the Chapter of an Ulcer of the Gums.

CHAP. XIX.

Of Swelling of the Lips.

THe Lips which the Greeks calls *Cheile*, the Latins *Labia*, from the word *Lambo*, to lick, are variously affected; sometime from vice of Conformation; sometimes from adventitious Causes; sometimes they are affected with Tumours, Ulcers, Fissures, Inflamation, change of their natural Colour, defect of right motion and action; their use being,

1. For decency, and close closure of the mouth, and keeping out whatever being hurtful or offensive might enter thereinto.

2. For forming the Voice, specially some Letters and Syllables.

3. For the more easie assumption or better taking of both Meat and Drink, and retaining of it there to a due while.

4. To beautifie, and keep the Teeth, which sometime are black, rotten and unhandsome, and Gums, from sight; also to keep in the Tongue; and he would seem like a Monster that had them not.

5. To cast Spittle out of the Mouth, or what else we would spit forth.

6. For blowing, or rendring a sound, as for whistling, trumpetting, piping, *&c.*

7. For Infants to suck withal: *And he that had them not, would look as a Dog doth when he girns*, saith *Riolanus*.

These are variously affected, as we said before, and do sometimes suffer Diseases of magnitude, wherein the Lips be greater than naturally they are accustomed to be; and they that are thus affected are called *Labeones*, or great-Lipped, which cometh, 1. Naturally, from evil conformation from their Nativity: 2. Or is accidental and adventitious, induced from sundry Causes, which are curable: As,

1. From stinging of Bees, Wasps, or Venemous Flies, whereby one Lip (unless both be stung) is bigger then the other, and more swelled in one place, or one side, than on the other. 'Tis known by relation of the

afflicted: The sting is then first to be plucked out, if it may be; then apply the same Creature bruised that stung: Juyce of Mallows, and Marsh-Mallows also are available.

2. From Poysons, sharp blistering Medicines, handling of Mushrooms, and touching the Lips thereupon, or things sticking to the Lips: These are easily known by relation of what preceded: Antidotary and Lenifying Emollient Medicines are useful.

3. From Contusion, which calls a Flux of Humours, and they Inflamation; a Flux of Humours may also be made from other Causes: Repellers and Discutients are to be used.

4. From salivation in the French Pox, then they are puft up, and black like *Carcinoma*, and are to be cured with Specificals for the French Pox.

5. Sometimes they are cancrous; then see to the Chapter of a *Cancer*, for their Method of Curing.

6. They are hard like *Steatoma*, and are not helped by Suppuraters or Discussers, but Section.

7. From a dry putrefaction, where there's no sign of matter; and this goes often before death.

CHAP. XX.

Of the Fissures or Chaps of the Lips.

FIssures of the Lips are a solution of the Continuity thereof, from Siccity and Tension.

The Greeks call them *Ragades*, the Latins *Scissuras*, and *Fissura*.

CAUSES.

Causes are, 1. Air that is cold, and North Wind, that hurts and chaps the Lips, whose contexture of covering is of so great Tenuity and Tendernss; and the lower Lip is sometimes cleft in twain, where the two extremities of the Muscles end.

2. Drynes and stretching out are made from vapours hot and dry, ascending thither either from the Sromach or Head; this happens in Feavers.

3. From Humours, there is extuberancy, sorenes and itching; which Humours being sharp, are cast down from the Head; or salt and sharp Humours do arise from the lower parts by the *Oesophagus*, and are translated to the Lips.

It comes to Women marriageable from drynes of their Womb, and

and to Infants from hardness of the Teats they suck; or from hotter Milk, Poysons, *&c.*

SIGNS DIAGNOSTICK.

1. If from cold and wind, 'tis known by relation of the Affected.

2. If it proceeds from driness of the Womb in leacherous Women, then the fissures are not very deep, not very frequently made, not hard, nor are they hot, or itch.

3. If from dryness alone, and want of moisture, there is no sticking; Feavers sometimes, or an hot constiturion of the Body, and dry, is present ; dust also, or the like, preceded.

4. If from Humours, the Lips are more sticking; if they be more hot, there is greater itching, and deepness of the chaps.

From Cuts or Poysons, as Cantharides, or hardness of the Teats that Infants suck, the relation of the party diseased, and them about them, can relate.

PROGNOSTICKS.

From Nativity, they are difficulty cured; if adventitious more easily, unless they degenerate cancerous: In some Feavers they are Critical, and argue thinness of the Humour; if they be not well ordered or looked to, they may prove ulcerous, otherwise commonly they onely smart sometimes, and are not handsome to the sight: Sometimes they last long.

CURE.

In Cure, We must respect the Cause: As,

1. If from dryness, whether made and induced from internal or external Causes; we must moisten, give inwardly Apples, Cucumbers, *&c.* Outwardly to the Lips, apply Mucilages, the fat exstilling from wooden Kitchin Spoons fried in the fire, Goose and Capon-Grease, Marrow of Oxe shanks; or this Liniment of greatest force, ℞ of the Mucilages of Fleawort and Quince-seed, of each ℥ß. *Lycium*, ʒij. Juyce of Housleek, Oyl of sweet Almonds, of each ℥j. Yolk of an Egg, ℥ß. beat all into a Liniment, which is to be used in all Causes, as most effectual; Juyce of Crabfish with Cream.

2. If from hot and sharp Humours, we must take them away, purge, and let Blood, and intercept their course to the Lips, the part offendent being first found out.

We must use Topicks, cooling, lenifying, and agglutinative; the fume of Henbane-seeds is held marvellous; Oyl of the Yolks of Eggs, and of Wax also, excel: Grease of a Capon, Oyl of Roses, Tallow, Oyl of Wheat, Mucilage of Tragacanth, *&c.* are useable; an Oyntment of Rosin of the Fir-Tree, Oyl of sweet Almonds, and Juyce of Henbane is very good.

If

If in Children from sucking hard Nipples, anoint their Lips with the fat fried from a Spoon that is used about Grease, with Oyl of sweet Almonds, and Oyl of the Yolks of Eggs, which is best, also Oyl of Wax.

All must eschew the outward air, keep the Lips inward; fly hot, dry and sharp things, and hold moist things in the mouth.

CHAP. XXI.

Of Hare-Lips, or Cloven-Lips.

HAre-Lips, or Clefts of the Lips, are called by the Latins *Labia Leporina*, *Rostra Leporina*, or *Leporis*, or *Fissura Labrorum*, by the Germans *Hasenschart*. 'Tis whenas from vice in conformation, the Lips do not cohere, or joyn unitely.

CAUSE.

The Cause is from the Birth, from the Womans imagination at time of Conception, who then either saw an Hare, or somewhat else so affected; or longed to eat thereof, and could not have it.

Sometimes accidentally such fissures are made in the Nose or Ears.

DIFFERENCES.

Differences hereof are onely as to the magnitude; for some are little, some very great, wherein there seems as if a piece of flesh was taken away.

PROGNOSTICKS.

The Evil is better born sometimes than the Remedy; 'tis dangerous in Children that suck to use Chyrurgery, also to old men, and Hydropicks, where we may fear a Cancer therefrom, and very bad scars are left after Chyrurgery.

CURE.

Cure is by Chyrurgery, the Patient must be aptly placed, then the skin of the disfited and gaping Lip must be cut off with a Penknife on either side of its gap, then conjoyn the Lip that is so excoriated, and with a Needle and Thread, while it is yet bleeding, make suture of it, and so let the Thread hold the parts together till they grow together naturally, which in eight or nine days it often doth; after this, draw out the Thread, and use Astringents to anoint it; the fat that fries out of Wooden Kitchin Spoons (that have been used about fat and dripping) being

being laid in the fire, Oyl of Wax, of Eggs, *&c.* correct excrescent flesh, and lastly induce a Cicatrice: Oyl of Eggs is said to take away the Deformity of the Scar made by Chyrurgery.

CHAP. XXII.

Of Lividity, Paleness, Blackness or Blewness of the Lips.

Livor is a paleness, or a blackness and blewness happening to the Lips, from fear, and sudden frights and passions, or from an evil disposition of the Bowels, and Blood infected.

CURE.

Cure is to be done by Paints, as of Spanish Red, of Madder-Roots, and Aukanet-Roots; by rubbing them with a piece of Sheep-skin dyed red, or steeped in a Decoction of red Sanders, with Gum Arabick, made in *Aqua-Vitæ.*

Chalybeates are to be taken inwardly.

DIFFERENCES.

Differences are taken from Causes: For,

1. One is from fear, sudden frights, and moving of Passions, Wrath, *&c.* whereby the Blood flows back to the Center, and they ceasing, it returns, and the colour is restored again.

2. It happens to Women, 1. Labouring with the Green-Sickness: 2. With the pale Colours or white Flux of Menstrues, both which being cured, it ceases.

3. From an evil disposition of the Bowels, the Lips want their pure ruddy colour, as in Cachecticks; 2. This evil disposition is seated variously in parts; sometimes in the Liver, sometimes in the Spleen, and sometimes in the mouth of the Stomach, affecting from communion of parts, even as we see trembling of the Lips in a fit of vomiting.

4. Lividity of the Lips sometimes happens in continual Feavers, which is a deadly sign, and shews extinction of native heat.

5. and 6. From *Elephantiasis*, or the French Pox, which being cured, it ceases.

CHAP.

CHAP. XXIII.

Of Mouth-writhing, or convulsion of the Face.

WRithing of the Mouth, or a Convulsion of the Jaws, arises from a depraved motion of the Muscles or Nerves, drawing awry the Mouth and Skin of the Face.

NAMES.

It is called *Spasmus Cynicus*, from the figure of distortion of the mouth, which is like to the grinning of angry or mad Dogs; and is called by the Latins, *Canina Convulsio*, a Dog-like Convulsion.

Some call it *Risus Sardonius*, from the Herb *Sardia*, which is called *Batrachium*, and of some *Apium Risus*, because those that take thereof have their Mouths pulled awry, and distorted, and seem to laugh dying: It is most commonly called *Tortura Oris*, signifying a simple drawing awry, or distortion of the Mouth.

CAUSE.

Its Cause is from resolution of the Muscle of the Jaw, or Muscles of the Face, or the stock of Nerves spread over the Face, affected; or the Nerves of the third or fifth Conjugation, or those that descend from the first *Vertebra's* of the Neck, or from the Spinal Marrow betwixt the second and third *Vertebra*, brought from Causes cooling, as in those that remain in a cold Air, and windy, after sweating or obstruction of the Nerves.

DIFFERENCES.

Distinction is to be made betwixt *Tortura Oris*, *Spasmus Cynicus*, and *Risus Sardoneus*; as also twixt a Paralitick and Convulsive Motion: For,

1. *Tortura Oris*, or a drawing awry of the Mouth, which is more simple, comes from the broad Muscle of the Mouth affected, wherein is stretching out of the Mouth; sometimes the upper Lip is drawn towards the Eye, from the Nerve of the third pair being hurt, which also causes the drawing awry of the Cheeks and adjacent Skin, because the affected part draws the sound; the Nose, Eyes, and half the Face, are distorted, whenas the Brain is half affected.

Spasmus Cynicus, or *Caninus*, is whenas the whole Face is drawn convulsively from the ***Propago***, or set of Nerves spread over the face affected.

Risus

Risus Sardoneus is such a contraction of the Muscles that the Skin is drawn up and distended, as is wont in them that laugh, and the party seems to laugh.

SIGNS.

General Signes are taken from a Convulsion, wherein the sound parts are drawn by the affected parts; there is often pain foregoing, a numbness of the Skin, and beating; in a Palsey the affected part is drawn to the sound obliquely, the use of the Teeth is spoiled, they cannot draw their mouth to laugh, nor pronounce the Letter O; the Eye-lid falls down from resolution of the forces, and strength of the parts; the face loosens and flats downwards, and is not drawn in wrinkles, as from a Convulsion.

PROGNOSTICKS.

It is not easily cured, and threatens Epilepsies, Palsies, Apoplexies, and Death especially, if prolonged; or if it supervened a Palsey of the whole, or a general Convulsion; if it be strong and convulsive, it is deadly from the matter translated to the Brain, and Death arrests them sometimes ere five days expire, sometime not in ten days: The Body free from Feavers, Head-Diseases, and strong, and the Disease fresh, and the face but in the half part affected, we may draw from hence some hopes of Cure, and that they may cease sooner, and sometimes spontaneously, or of Natures own accord.

CURE.

In Cure it is requisite to consider the part affected, whether Convulsively or Paraliticky, by what Nerves or Muscles affected, and whence those have their Root and Original.

We may proceed in its Cure much after the same Order as for general Spasms and Palseys, the part peculiarly respected: A Clister therefore premised, we may prepare the matter with such as are prescribed in the Chapter of Palseys and Convulsions; then purge the Brain with strong Cephalick Pills and Phlegmagogues: if there be fulness, opening of a Vein, first in the Arm, secondly in the Tongue, is approved; Cuppers may be applied to the Neck; Internals, Nervals and Cephalicals are good, as were directed for Palseys and Convulsions; Masticatories, Gargarisms, and Collutions of the Mouth are useful; Troches also may be held under the Tongue, made in form of Lupines, of Pelletory of *Spain*, with *Castoreum*, Gum *Bdellium*, Pepper, Mustard-seed, and *Aqua-Vitæ*; Vapours from convenient Decoctions may be received into the face.

Anointing of the Face, and Head, and Nape of the Neck, specially

the Roots of the Nerves affected, to the *Vertebra's* of the Neck; for from the second and third do arise the Nerves moving the Jaws: ℞ Oyl of Been, of *Castor*, of each ℥j. Pelletory of *Spain*, Sage, Rosemary Cowslips, Rheu, of each ʒj. make a Liniment.

℞ of Bettony, Sage, Rosemary, Cowslips, Bay-leaves, Eldern, Organy, Calamint, Fleabane, of each an equal quantity; put them, being reduced into Powder, into Linnen interwoven, sprinkled with Spirit of Wine, and heat hot, after anointing, apply it to the whole Face, or that half of it that is distorted.

Some use Ligatures to draw it strait from the opposite part to the overthwart part. It is not accounted a Disease, but onely a figure vitiated; the Cramp it self being onely a Symptom of the Matrix-faculty hurt.

If the upper Lip be drawn upwards towards the Eye, the Nerve of the third pair there affected, being cut a little below its compass, it is healed.

CHAP. XXIV.

Of Stuttering, Stammering, or defect of right Pronuntiation.

STuttering, stammering, and lisping, are defects of right pronuntiation of Words and Syllables, called by the Latins *Balbuties* and *Blæsitas*, arising from several Causes.

CAUSES.

As, 1. A Palsey of the Tongue, where the Cause lies in the Nerves, being obstructed by a moist pituitous matter, or viscid Flegm, or relaxated or overcooled therefrom, then motion of the Tongue hurt from the Nerves of the seventh pair or Cunjugation being hurt: See more of this in the Chapter of a Palsey of the Tongue.

2. A *Ranula* or Tumour under the Tongue, called the Bond or Ligature, whereby Childrens Tongues are bound so straitly that their speech is impedited therefrom; and it is wont to be taken away by Midwives with their Nails, whereby right Pronuntiation and Speaking is afterward procured: See for better information herein the Chapter of *Ranula*.

3. Too great moisture, or a moist distemper making the Tongue more soft and loose, so that it exercises not its motion; this happens to Children from their Nativity, who cannot pronounce R; yet by growth commonly

monly that ſuperfluous Humidity is ſpent; but if that moiſt Diſtemper ſtill continue, ſo long they ſtutter or ſpeak imperfectly: This happens alſo to elder People from Drunkenneſs, or deflux of Catarrhs, and Rheumatick Diſtillation, which are ſooner acquitted again; but worſe, if the ſame Diſtemper be in the Brain.

4. From too great ſiccity or dryneſs of the Tongue, whereby ſpeech is vitiated, coming often in Feavers.

5. From ſolution of Continuition, as Wounds and Ulcers.

6. From magnitude, 1. Encreaſed, hindering its motion, which is either from natural Conformation, or a ſwelling of the Tongue preternatural; which ſwelling is either with or without Inflamation: See more of this in the Chapter of a Tumour of the Tongue. 2. Leſſened, which alſo is made either by ill Conformation, or Accidents, as Wounds, Ulcers, hard Cicatrices, *&c.* which ſhorten and leſſen the Tongue.

7. From fault in the *Aſpera Arteria*, or Wind-pipe, being the Pipe by which both natural and vocal reſpiration is put forth; alſo from conſtriction or obſtruction of the clefts of the Larinx, is made ill utterance.

8. The *Uvula*, or *Gargareon*, being either defective, or the natural ſituation or bigneſs of it changed, being very inſtrumental to forming the voice, cauſeth imperfect pronuntiation.

9. Vocal Reſpiration obſtructed or mutilated, we cannot ſpeak clearly and perfectly; this is made either from ſtopping of the breath ſuddenly from ſuffocation, or Tumours in the Jaws, or it is changed and mutilated from weakneſs, whence they ceaſe to ſpeak, and it is called *Aphonia*: See the Chapter of *Aphonia*, or Dumbneſs.

10. Thoſe that are born Fools, and infatuated from their Birth, ſpeak not plain; which may be ſuppoſed to ariſe from too great moiſture in the Tongue and Brain, effecting too great flexibility thereof.

SIGNS.

Signs both Diagnoſtical and Prognoſtical, are gathered from the precedent ſeveral Cauſes.

DIFFERENCES are four-fold:

1. The firſt is called *Aphonia*, or Dumbneſs, wherein they ſpeak not at all.

2. The ſecond is called *Balbuties* and *Blæſitas*, or a ſtuttering and ſtammering, wherein Words and Sentences are not rightly uttered, and they cannot pronounce ſome Letters, as R, or in others K and T.

3. The third is *Hæsitantia Linguæ*, wherein they cannot bring out all the word, or that very drawlingly.

4. The fourth is *Antidoglossor*, called Tongue-ty'dness, from shortness of the Tongue, and is peculiar to Children.

CURE.

If from defect of parts, that cannot be restored; it is incurable.

From a Palsey, and *Ranula* under the Tongue, see their Cures in their proper Chapters.

From Tumours, also Wounds and Ulcers of the Tongue or Jaws, seek their Cure in their proper places; and they being cured, this Affect ceaseth.

From natural Conformation, whether the Tongues be too thick, or too short, it is not curable.

Moisture indicates drying, and Dryness moistening; if flegmatick impacted Humours hinder vocal Respiration, they must be attenuated and excussed, the Brain must be dried and strengthened; little Lozenges in form of Lupines are held under the Tongue, made of Sage, Mustard, and Rheu-seeds, Lavender and Rocket-seeds, with Mucilage of Gum Tragacanth to embody them, also Gargarisms of Spirit of black Cherries, Spirit of Wine wherein have been steeped Lillies of the Valleys; Frictions of the Tongue also, with Sage-leaves, Cowslips, and Lavender: It is said that to rub Childrens Tongues with Salt Gem and Honey, makes them speak presently.

CHAP. XXV.

Of a Palsey of the Tongue.

A Palsey of the Tongue is an abolition of its actions and speaking, induced from the Nerves, resolved.

CAUSE.

Cause arises from relaxation, obstruction, or refrigeration of the Nerves, which if they be of the seventh Conjugation, there is a Palsey of the whole Tongue, and motion totally perished: These Nerves come from the Brain, near to the beginning of the *Spinalis Medulla*, or Back-Marrow, and are carried to the Muscles moving the Tongue, which being hurt as before, or wounded, the motion of the Tongue is depraved or abolished, and is well called a Palsey.

More-

Moreover, a Palsey is sometime lateral, as of the right or left side; Taste is also spoiled from the Nerves of the third pair affected.

SIGN.

Signes are taken from motion hurt, from vice in speaking, and taste hurt, which sometimes is safe if the Nerves of the third pair be unhurt; sometimes all, sometimes but half the Tongue is paralitick; the Tongue looks red, and seems to be hot, at other times cooler and moister; there are sometimes present signes of a cold distemper of the Brain, and it sometimes succeeds to Apoplexies.

PROGNOSTICKS.

In more aged People, in Apoplectick, or those that are generally Paralitick; from a distemper of the Brain, tis more dangerous and more hardly cured, and if an Apoplexie hath not preceded, nor is present, there is great danger that it will ensue.

In a lateral Palsey of the Tongue, and in youth and flourishing habits, tis better, and some hopes there is of Cure.

CURE.

Cure is to be begun with Catharticks, wherewith specifical Cephalicks are admixt to carry their force to the Head; general dryers and sweaters are then to be insisted upon; Salt of Pearls is given to x. gr. in Malmsey; Black-Cherry-Water, Oyl of Rosemary, *&c.* are commended: this Pouder serves best to dry and strengthen the Brain and Nerves, ℞ of *Castor*, *Pirethrum*, of each ℥ß. Marjoram, Sage, Lavender, Spike, Betony, Stæchas, of each ʒj. Cloves, Nutmegs, of each ℈j. Sugar to the weight of all, make an exquisite fine Pouder, whereof ʒj. may be taken every morning in Black-Cherry or Sage-Water, except on those mornings we interpose some purging Apozem, or the like.

Topicals: To shake off and extract the Humours, and free the Nerves from obstruction by impacted Humours, and strengthen them, are very effectual and commodious,

1. Gargarisms of Juyce of Sage, of Oximel of Squills, and Oyl drawn from Mustard-seed; of Decoctions of sweet Marjoram, Sage, Lavender, or Spike, Organy, Cloves, *&c.* with Spirit of *Castor*, are very profitably and commodiously used.

2. Lupines, or little flat Cakes held under the Tongue, there to melt by continuance of time, made of Mucilage of Tragacanth, Pulpe of Mustard-seed, Rocket-seed, Sage, Pelletory of *Spain*, Wood-Sage, and the like, are useful and effectual.

3. Rub the Tongue with Sage-Leaves, Rocket-seeds bruised, Tobacco, or lay upon it Oyl of Anniseeds, of Cloves, and Spirit of Black-Cherries.

4. The Neck or place of the Original of the Nerves must be anointed with *Aqua-Vitæ*, and Spirit of *Castor*: Some use Vesicatories to the hinder part of the Head; and *Avicen* applies a Cupping-Glass under the Chin; Cucupha's and Errhines are also useful.

To recover Speech, Spirit of Black-Cherries, Juyce of Sage, and Primroses gargarised, are greatly applauded; so are the Flowers of Valley-Lillies distilled in Wine. See more in *Aphonia*.

There is another Disease of the Tongue, called by the Germans, *De Braun*, and it is a great swelling thereof, with blackness, ruggedness, and dryness; with it also is a *Delirium*, Insanies, and light-headedness, a Disease not mentioned by the ancient Authors, but cometh nearest to that of *Paulus Ægineta*, called an *Erisypelas* of the Brain: It comes familiarly to Souldiers, that lie in Camps in the open and cold raw air.

CURE.

After generals, as opening a Vein under the Tongue, Purging, *&c.* if it seem requisite, a Gargarism of Decoction of Prunella, or Self-heal in Water, a little Vinegar added, is the best Remedy, and held very certain for the Cure hereof.

CHAP. XXVI.

Of the Frog, or Infants Ligature of their Tongue.

DEFINITION.

B*Atrachos* in Greek, *Ranula*, and by some *Ranunculus* in Latine, is a Tumour of soft flesh risen under the Tongue, referring the form of a Frog, to which as to a girt or band the Tongue adheres, causing impediment in speech.

CAUSE.

It arises from viscid and pituitous Blood, flowing thither and stirring up a soft Tumour; sometimes 'tis only a fleshy excrescence without an humour.

SIGNS.

1. As to its Figure; It is like a Frog, thence called *Rana* and *Ranula*, for the rift in the middle separating the right part of the Tumour from

from the left, the hinder part in figure and colour resembles a Frog.

2. As to its Substance; It is much of the nature of *Oedema* sometimes, sometimes like to *Atheroma* and *Steatoma*. 1. Because it is involved in a Bag or Follicle; 2. Because the matter within is like to the matter of these, or more nearly resembles both in colour and consistence the white of an Egg; therein also sometime hath a stone been found.

3. As to its Magnitude and bigness, it is seen under the Tongue in bigness of a Bean or Chesnut; sometimes it grows so great that it covers the Teeth, and the Mouth will hardly hold it, and induces great danger of suffocation, and seems like another Tongue, the veines under the Tongue being so mightily extuberated, and puffed up also, from the abundance of a muddy viscous pituit fallen from the Head.

4. As to the Effects and concomitant Accidents: As, 1. They cannot speak plain nor clearly, but croakingly like Frogs, because the Tongue is not stretched forth duely, but held down, and kept straiter and shorter then is requisite to speaking. 2. The Tongue is found lifted up more or less according to the growth or bigness of the Tumour. 3. There is sometimes present Inflammation, sometimes danger of Choaking or Suffocation, where 'tis very great, sometime it is Cancerous.

PROGNOSTICK.

The greater the more dangerous, it is often mortal, both from Suffocation, which it may bring if it be the greater, and near the rough Artery and Larinx, and also a Quinzy that it may bring to elder People.

CHAP. XXVII.

Of a Tumour or Increment of the Tongue.

IT is divided variously, for one is an only distension and enlarging of it from a plenteous aliment, so that it is neither *Erisypelas*, nor *Scirrhus*, nor *Oedema*: It is without pain; sometime it is less at night, than in the morning; herein the Tongue is sometime black or livid from the blood being cold. It is to be cured by evacuation as a Phlegmone and Repulsion, a cloth dipt in Juyce of Lettice and laid upon the Tongue; other coolers and repellers of nourishment are also convenient.

2. Another is a carnous swelling, or feshy increment of the Tongue, made from superfluous flesh, which had its rise from vitious excrements, and a pituitous superfluous alimentary matter: Preparatives

premi-

premised, if curable, we may expect most from Chyrurgery.

3. Another is from Blood, and is an inflammation of the Tongue, whose Cure is described in the Chapter of Inflammation of the Tongue.

4. Another is from deflux of a pituitous matter, and then it is *Oedema*, or a softer and loose Tumour, according as the matter is thicker or thinner, moister or more dry: If it be *Oedematous*, Cure is as *Oedema*; if a soft and loose Tumour, we may open the Sublinguar Veines, purge and revulse, use resolving and ptarmick Gargarisms, some using scarrification, have cured by flowing forth of the swelling matter.

5. Another is *Erisypelatous* from Choller, wherein is Inflamation, and for which, see the Chapter of Inflamation of the Tongue.

6. Another is *Scirrhous*, from *Atrabilis*: Cure it as a *Scirrh*.

7. Another is *Cancrous*, wherein is small hopes of Curing; and putrifaction coming at the Root of the Tongue, or a flux of Blood in Tongues eroded, the Sick die.

8. Another is from the *French-Pox*, anointings with Quicksilver, poysonous and venemous funges: Shun Purges in this, and use specificalls; wash with Juyce of Plantane, Scabious and Lemons; if it be of the nature of *Oedema*, use Remedies fit for an *Oedematous* swelling; if it be great we must beware lest it bring danger of Suffocation.

Some have their Tongues remain without their Mouthes, and this progress of it may be called the falling out of the Tongue, and hurts chiefly by deforming.

I knew a Gentlewoman in *London*, Sister to one that married my Cousin, that if a lock of hair that hung out of her hood behind her Head (which she shewed me when she told me the reason) was put up under her Hood, or in her Head-clothes, with the rest of her hair, she could not shut her mouth, so that she alwayes wore this little brown lock hangin down behind: I told her it could not be according to the course of Nature, there could be no natural cause for it; if so, it must be supernatural; and if so, by the Devils Agents, Witches, which we could shew by divers other Histories and Relations, and Reasons, but they are impertinent here; she chose of two evils the least, rather to have her lock of hair not very long, hanging without, than to go with her mouth open, but I never asked her why she cut it not off; I suppose she suffered it not to grow at length, being shorter than commonly womens hair is by farre.

CHAP.

CHAP. XXVIII.

Of an ÆGYLOPS.

AN *Ægylops* is a little Tubercle situated betwixt the bone of the Nose and the greater corner of the Eye, which before it be broke is called *Anchylops*, and breaking, turns Fistulous, and is called *Fistula Lacrymalis*: The *Arabians* call it *Garab*.

CAUSE

Arises from vitious humours falling from the Head, which are either more watry or thick, muddy and virulent, driven to the corner of the Eye, and there seeking a passage, but being retained they putrify, and rot also the bone, effecting also a cavity, wherein, being broke, is a fistulous Ulcer.

SIGNS.

It is a little Tubercle or Prominence betwixt the root of the Nose and corner of the Eye, reddish, and equally molesting at all times, conceiving within it a cavity, and breaking, turns a Fistula.

DIFFERENCES.

1. One is from a more slow and thick humour, is contained in a bag or skin in form of pap and honey mixt together, effecting no solution of continuity, that opens not, but is taken away by Section, and turns not Fistulous; which the Latines call *Abscessus Ocularis*, and the Greeks *Anchylopa* and *Anchylops*.

2. Another from effusion of a serous blood from adjacent veins, driven forth by blows, or the like, conceiving Inflamation and pain; and breaking, turns an hollow Ulcer or Fistula, wherein sometimes the Bone is corrupted, and then it is called *Ægylops*.

In this also be differences, for some be benign, others cancrous, wherein touch doth much irritate; the colour of them is pale and livid, the veins appear full and ill coloured.

PROGNOSTICKS.

Anchylopa is better than *Ægylopa*; tis the worse if Inflamation and corruption of the bone be present, tis incurable if cancerated; the worse also the more deeply it is seated: a Fistula is bad to heal, and like to prove a Cronical Affect, yet the fresher the better, the farther off

 of

of the Eye the better ; through nearness to which, and tenuity of the bones of the Nose, it is most to be feared ; the continual affluxes of the matter also, and motion of the Eye, hinders its drying up, and healing.

CURE.

Cure is by Revulsion and Repulsion, if not yet ulcerated ; if it be ulcerated, dilate the Ulcer, put in a Tent of Gentian-root, deterge and mundifie. Some use Astringents for repressing the defluent humours, which others dislike, and use resolving and maturating Topicks, the *Pus* is all to be crushed out, and then use Topicks, the Collyry of *Rhasis*, ℞ of Aloes, Frankincense, ℥ i. Sarcocol, Dragons-blood, *Balaustians*, Allom, Crude-Antimony, of each ʒ i. Verdigrease xv. graines, with Eye-bright-water, make a Collyry. Discussers are to be used, as Rhue boyled in Lee ; rank Nuts and Saffron boild in *Alica*, the Juyce of *Festuca* or St. *Peters* Corn, is thought by a propriety to help, so also is the Milk of Almonds.

SYMPTOMES.

Before it be consolidated we must look to the Symptomes : 1. Inflamation is to be cautioned, for which repellers, letting blood, *&c.* are useful. 2. Hinder its turning Cancerous ; where revulsion is good, an actual Cautery, or touching it with oyl of Sulphur or Vitriol. 3. Look to the Bone, if that be rotted or corrupted, scale it. Causticks (as a Pouder of Verdigrease, Festuca, Myrrh, and Gentian roots) are usefull, dilatation of the Ulcer being first made, also an actual Cautery. 4. If a Callows grow, take that away by Corrosives and Chyrurgery ; then use Sarcoticks and Cicatrizers : See a Fistula of the weeping flesh.

OF THE Diseases of the Lungs.

THese three Distempers, *Hoarsness*, *Catarrh*, and *Asthma*, were writ long since, compiled from the best Authors, compared and laid together; all things of moment that were not in one, We extracted from others, and from all abjected what was most unnecessary: Our precedent Discourse of the Lungs and their Diseases, will shew what these want: Here the Readers may see the Rules and Method of the Antients, and compare them. We endeavoured to draw out all the choice Specificals, and appropriated Medicines that ease the Symptom, and do good in all Causes; so that if the Antients were mistook in the Causes, yet in those open Affects the Medicines are prevalent, and being found out by sure Experience, never fail.

CHAP. I.

Of Hoarsness.

HOarsness is a Depravation of the Voice, from an Humour falling upon the Wind-Pipe, and making of it rough.

CAUSE.

The Cause is a defluxion of Rheumatick Humours from the Head to the sharp Artery, or Winde-pipe, made either through cold weakening the retentive faculty of the Brain, or heat dissolving and pouring forth Humours, whose collection and generation came from moistening Causes, or airy Exhalations from the Stomach, which turned to a waterish matter which preceded, and were either from too much Drink, Wines, Bathes, moistening Meats, and raw Fruits, and other things, sending many moist Vapours to the Head.

SIGNS.

There needs no Signs to be set down whereby to know it, onely to distinguish twixt an hot and cold Cause; which are, if the Head be hot, if the Defluxion be more sharp, if the Nose and Face look red, and the Party perceives the Head hotter than accustomedly it used to be; and if heating Causes preceded and went before, we know it is from an hot Distemper, and heating Causes; if the contrary Signs to thesebe present, we may well guess they have taken cold, either being bare-headed, or by Clamours, whereby the Mouth was long kept open, and cold air drawn in.

CURE.

In Cure, it is good, 1. To prevent a Feaver in an hot Cause: 2. To concoct and thicken the Humour for expulsion, which is done by Pectorals: As, ℞ of Maiden-Hair, Liquorish, Figs, Jujubes, of each equal parts, boyl them in Water, and adde Syrup of Violets and Poppies, of each what may seem sufficient to sweeten the Clarified Liquor.

After this, purge with Cephalick Pills; and lastly, dry the Brain.

Medi-

Medicines that respect the Symptom, and that besides their faculty of lenifying the roughness of the Wind-Pipe, and the tickling sharpness of the Rheum, do by a propriety help, are these: ℞ of Juyce pressed from green Liquorish, ℥j. Juyce of Sage ℥ſs. with Sugar boil it to a Syrup; then adde *Storax*, *Calamitis*, Myrrh, Gum Tragacanth, Saffron, of each ʒj. make hereof a Lohoch, to be often licked of with a Liquorish Stick, suffering it to melt and slip down by degrees.

Or, ℞ Leaves of the Fig-Tree, Five-leav'd-Grass, of m*ſs*. Seeds of *Srubb-thlaspeos*, Dropwort-Roots, of each ʒij. Poppy and Violet-Flowers, of each Pug. 1. boyl them in Water, then strain them, and adde to the Liquor Sugar for the boyling of it up into a Syrup; Gum of the Cherry-Tree dissolved in Wine, Mucilage of Quince, and *Psyllium*-Seeds in honied Wat r, are also very proper for Hoarsness.

This is much praised, ℞ of Spirit of Sack, ℥ſs. make it as thick with Sugar-Candy, as a thick *Eclegma*, or Lohoch, and take thereof often; but in an hot Distemper Oyl of sweet Almonds so thickned with Sugar-Candy, and a Decoction of Penny-Royal well sweetened, is of great account with some.

Hartmanus saith, *If it be from Cold, a Draught of good Wine well tempered with Sugar, takes it away.*

Rondeletius saith, *To clear the Voice there is nothing better than to use frequently our Pills of* Benjonum, *or this, which* (saith he) *helps in all Hoarsnesses, from what Cause soever*; ℞ Conserve of Violets, ℥j. fresh Butter and Milk drawn from Almonds, of each ℥ij. Meal of *Orobus*, ℥ſs. Tragacanth, and Penedies, of each ʒjſs. mix all together into form of a Lohoch.

CHAP. II.

Of a Catarrh, or Distillation of Rheum.

C*Atarrhos* is a Symptom of things cast out, being a Flux of Rheum falling from the Head upon the subjected parts, arising from Cold or Fulness.

SUBJECT.

A Catarrh is taken for a Defluxion of Waterish and Rheumatick Humours upon any part, as upon the Jaws and rough Artery, into the Nose, Ears, & Eyes; but here it is specially taken for a deflux upon the Lungs.

CAUSE.

CAUSE.

Cause is effectual in the Brain, which either weakened in its retentive, or irritated in its expulsive faculty, casts forth, or lets fall such serous Humours upon the lower parts: Causes hereof are either remote or nigh; remote are such as engender plenty of such a matter and serous Blood, such be all vaporous things, and moistening Causes, as immoderate drinking, Bathes, Wines, Apples, and crude Things in the Stomach, which either sends vapours to the Head, or the Head draws them from thence, by immoderate heat in it.

Or, an hot Distemper of the Liver, or Obstruction of it, cause a Catarrhous Matter to be heaped up in the Head; from an hot Liver, an hot Matter is sent, and is the Cause of an hot Catarrh; from Obstruction are those Humours also forced upwards, that were wont to have their passage downwards in their proper Channels, which may happen in a cold state of the Liver, and where heat in the Head more forcibly attracts; the same is also from obstruction of the Spleen and Courses.

Or distemper of the Head, which if cold, it first repells not Humours and crude Vapours sent thither; secondly concocts not that excrementitious pituitous matter, from coldness and weakness: The south Air and rainy Weather cause it, as *Sect.* 3. *Aphor.* 5.

Nigh, are such as weaken the retentive, as cold Air, or cooling Causes; or move the expulsive, as heat, and plenty of the matter, or sharpness of it.

SIGNS.

General Signs are heaviness of the Head and Senses, dulness of the Sight and Hearing, often Sneezing, a sense of the Humour distilling, which is sometimes more sharp, other times milder; sometimes salt and flegmatick, sometimes fresh, and coloured like Saffron, and troubles the Eyes, Nose, Jaws, and Lungs too sometimes, whence a Cough is raised.

Particular are taken from Difference of Causes: For,

1. One is from Plethory, where antecedent Causes were such as filled the Head with Vapours, or Humours, and comes by consent, as from Liver, Spleen, Courses stopt, and Stomach, and then there are Signs of those parts, evil affected, and obstructed; or from Crudity, Drunkenness, an Aquitonian constitution of the Air that preceded; may easily be known also by a sense of distension and fulness in the Head.

2. Another from heat, or a hot distemper of the Head, which is known, 1. By heat perceived in the Head, both by the Patients sense, and

and also by feeling to it. 2. The Humour is more thin, hot and sharp, so that the Nose thereby is sometimes exulcerated, the Face and Nose be red, and sometime a Feaver follows.

3. Another from cold, which is indicated by taking cold, either by being bare-headed, or too much conversant in cold windy Air, also by absence of heat; the Humour is more thick and flegmatick, obstructing the Ethmoid-Bones, and causing hoarsness of the Voice, and a greater sense of heaviness and distension in the Head.

PROGNOSTICKS.

It is familiar to Winter, and not dangerous; unless,

1. It be joyned with Headach, and a Feaver.

2. Or be more frequent, and happens to moist and Catarrhous Constitutions.

3 If they run with violence, called *Choaking Catarrhs*, wherein is danger of Suffocation, falling in so plenteous and preposterous a measure and manner upon the Lungs and sharp Artery.

4. In Old men, for there they admit no Concoction, for their Bodies be cold.

DYET.

As touching Dyet, and things to be observed, note the Cause; for in a Cold Cause all cooling things are hurtful, as Dyet or Air cooling actually or potentially, North Winds: In an hot Cause, a cooling Dyet and Air is good, South Winds hurtful, Vexations of Mind, Watching, *&c.* bad.

Generally note,

1. To eschew moistening Dyet, and too much sleep.

2. Vaporous things, as Garlick, Mustard, Horse-Radish-Roots, Onyons, Wine, and strong Odours.

3. What ever things accumulating or dissolving Humours, as changing of the temper of the Head from Heat to Cold, Baths, the Sun and Venery are hurtful; let him sleep most upon his Belly, that so the matter may the more readily break out by the Nostrils.

CURE.

In Cure, First, The matter is to be prepared not with Incidents and Detergents, but Thickners and Concocters, which at first are to be more weak; rest and sleep moderate help much.

2. Let Blood if the Liver be hot, if the Body be full and Sanguine, if Pleurisies and Quinzies be endangered therefrom, or a Feaver, which enkindles the Humours; or if the Head be hot, letting Blood is good

good to hinder its drawing more to it; otherwise omit Phlebotomy.

3. Purge the matter by *Apozems*, not too strong, least the matter be too much agitated; not too often, (Corroboraters interposed) lest they be over-weakened; in a thicker and more remote matter Phlegmagogues in form of Pills may be used.

4. Pull back, derive, and turn away the flux, Frictions and Ligatures to the Extremities, Cupping-Glasses to the Buttocks, Setaces, Causticks behind the Ears: *Arculanus* applied Causticks to the Crown, and by the sores drew forth much matter; but *Septalius* saith, Cauteries to the Coronal Suture are evil, and by experience we never find good effects therefrom, but the Membranes, Veins, Nerves, and Fibra's are inflamed therefrom; Revulsion is also made by Clisters, Errhines, Gargarisms, Apophlegmatisms, *&c.* are used by some to evacuate the matter contained in the Head, and condemned by others because they draw the matter in greater force and plenty from the Head upon the Lungs and *Aspera Arteria*, whence may be made a suffocative Catarrh, Inflamation or Exulceration of the Wind-Pipe, or Quinzies, though not alwayes.

5. Strengthen the Brain, because a part strong may do more by Nature, than the Physitian by Art, and moreover stopping or binding up of the matter is not so good or healthful, as Natures expulsion of it, if without damage to her; among other things *Serpillum*, or Mother of Thyme is held to have a Propriety herein, or the Wine of Pope *Adrian*, ℞ of the Bark of all sorts of *Myrobalans*, with the Kernels dried, of each ℥ijß. Cinamon, ℥j. Cloves, *Galanga*, Cubebs, Cardamoms greater and less, of each ℈ſs. Red Roses dried, ℥jſs. Lavender and Rosemary, of each ℥ſs. bruise them, and steep them in seven pints of Wine for twenty four hours, then drink morning and evening thereof.

6. Dryers, as a Drink of *China*, *Sarsaparilla*, *Guaicum*-Wood, of Rosemary, *&c.* 2. Or a Pouder of *Nigella*-Seeds, red Roses, *Succinum*, and Bark of Frankinsence: 3. Or a Cap of Pouders interwoven in Flocks twixt fine Linnen, as ℞ Seeds of *Romane Nigella*, Amber, of each ℥ij. red Roses, Myrtle-Berries, Styrax, *Calamitis*, Galls *Omphacite*, of each ℥jſs. Nutmegs, Cinnamon, Coriander-Seed, *Labdanum*, of each ℥j. reduce all to a gross Pouder for a *Cucupha*, or loose Powders may be strewed in the Head.

The Seeds of *Nigella* and Cummin parched and applied warm, (the Head being shaven) interbasted in fine Linnen, being first poudered, are said to be a most present remedy: 4. Suffumes to dry the Brain, are also very effectual, as of *Nigella*-Seeds, torrified, and smelt to, or of this

this Pouder cast upon Coals, over the Fume of which the Head is to be holden; ℞ of *Succinum*, or Amber, Frankinsence, Seeds of Coriander, Rosemary, Mother of Thyme, Gum of Juniper, Tobacco, of each ʒij. mix them.

Or, ℞ of *Nigella*-Seeds, and Amber, of each ʒiij. Storax, Gum of Juniper, Rosemary, and Coriander-Seed, of each ʒij. Myrtle-Berries, red Roses, Mastick, Nutmegs, of each ʒj. mix and pouder them grosly, for the aforesaid use.

7. Respect the Flux or Symptom, which if it offend in quality, correct that, as 1. Sharp, and then use Emulsions, and tempers of Acrimony, that the parts be not excoriated, exulcerated, or inflamed from sharp pain; ℞ of Barley-Water, ℔iv. boyl therein Liquorish, ℥j. white Poppy-seed, ʒij. St. *James*-Wort, Flowers of red Poppies, of each m*ſs*. to the strained Liquor adde Syrup of white Poppies, and Violets, of each ℥ij. mix all for a Drink, chiefly to be used at going to rest; or *Laudanum* is given by some to the quantity of four or five grains, which where it may safely be given, is very effectual: Chymists commend Oyl of Butter, given to ℥j. at one Dose. 2. Salt, wherein *Johannes Prevotius* proceeds thus; in salt Rheums or Spittle, the Decoction of Barley, Jujubes, Liquorish, and sweet Pruines, chiefly in a Liquor that is made by boiling of the Feet or Head of a Calf or Lamb is good; so are Snails of the Wood, or Hodmondods, and Emulsion of the four less cold Seeds, with Almonds, adding the Flower of Starch, and Cream of *Ptysan*, a Ponatel of the same Emulsions, adding white Poppy-seeds, if the saltness be more urgent; or lick up the Juyce of fresh Prunes, or Butter, or a Syrup of sweet Prunes juyced, and Juyce of Purslane boiled with Honey to a Syrup. Thus far *Prevotius*.

3. Hot and thin, and then Coolers and Thickners are conducing, those that were prescribed for an hot matter, and *Rotula's* of Saccharates to hold under the Tongue, are useful here; for example-sake, ℞ of Sugar penidiate, ℥j*ſs*. Gum Arabick, Tragacanth dissolved in Poppy-Water, of each ʒij. Root of Hounds-Tongue, red Roses, Wood of the Frankinsence-Tree, of each ʒj. with Syrup of Poppies make *Rotula's* to hold under the Tongue, and melt by degrees.

4. Cold and thick, and then Attenuaters and Heaters are more proper both for the matter in the Head, and that that is already flown into the Lungs, a Pouder of *Valerian-Roots*, Spiknard, Rosemary, Mother of Thyme, Myrrh, Sage, Saffron, Costmary, and Spignel-*R*oots, is then most excellent; or a Wine of *R*osemary, Indian-Nard, Spignel-*R*oots, and *Nigella*-Seeds, with Aromaticals for the Head, and Pectorals for the Lungs.

2. In quantity, if it offend, as sometimes, it induces fear of Choaking; we must stop it gradually, dull and retard its quick, violent, and preposterous motion, by Intercipients applied to the Forehead, as an Emplaister of Mastich, Frankinsence, Cummin, and *Nigella*-seeds, with Oyl of *Jasmine*-Flowers: Or taken inwardly, as this Pouder much commended, ℞ Bole Armonick, Mans Skull burnt, Hounds-Tongue, Storax, Liquorish, Frankinsence, Myrrh, of each ℥j. Saffron, ℥ſs. *Opium*, Thebaick, ℈j. with Syrup of white Poppies, make Pills: These also are praised, and held from a propriety to stop Catarrhs; Poppies, Rosemary, Ragwort, Strawberries, Amber, *Valerian*-roots, Spignel, or *Meum*-roots, Hounds-Tongue, Storax, Myrrh, Root of the Sloe-Tree, Honey-Water, and *Rosa Solis*-Water, Neck-Laces, or Beads of Amber hung about the Neck, fume of Onyons stewed in an Oven, Leaves of Laurel and Winter-Bark snuft up the Nose, Tobacco taken in a Pipe, and a Decoction of Pimpernel, taken morning and night in fulness of the Head from Rheumatick Humours.

Renodæus reckons up these things that stop a Catarrh; Syrup of Poppies, Jujubes, and Quinces, Liquorish and Myrtles, Leaves of Colts-foot condite, Hyssop, Bole of *Armenia*, Hounds-Tongue, Troches of Camphir, and Oyl *Omphacine*.

Hartmannus saith, *An Amulet of the Root of Female-Verbascus, or Mullein, gathered from the fifteenth of* August, *to the eighth of* September, *the Moon decreasing, being hung about the Neck, is the most soveraign Remedy for a Catarrh.* To intercept the Flux also, Intercipients applied to the Head shaven, specially to the Crown, are available, as a Bag of *Succinum* sprinkled with Spirit of Wine, or of the Pouder of *Chamepithis* sprinkled with Oyl of *Succinum*.

Lastly, The Symptoms are to be considered; If it happen to Infants, the Nurse is to be dieted, Milk is to be rectified, and she must be purged, and take Pectorals: One grain of Frankinsence in Pouder given to the Child, is held a secret; the Head is to be sprinkled with Pouders that be astringent and strengthening, but not too strong.

If a Feaver be joyned, let Blood, give Coolers, and omit hot Medicines; if a Cough molest much, it must be suffered awhile, till the Cause which is the Catarrh, be cured: so also Excoriation, and pain from sharpness, and heat of the matter, is helped by the aforesaid things that cool and make mild the flux of Humours; too great sneezing may lawfully be mittigated: See the Chapter of Sneezing, to hinder a Quinzy impendent; a Decoction of Lentils are thought to be effectual.

CHAP.

CHAP. III.

Of an Asthma, or hurt of breathing.

AN *Asthma* is an hurt of breathing, with noise and frequency, arising from a pertinacious Obstruction of the Lungs and its Vessels, or Compression thereof, and afflicting without a Feaver.

Respiration is the proper action of the Lungs, which we ought to know what its right *medium* and constitution is in bodies not affected, whereby we may also distinguish how much it is depraved; it is twofold, free or strait; Free Respiration is a facility of Breathing, with little motion of the Chest, from the Middriff and Lungs rightly constituted, and not diseased, whereby it is voluntarily lessened or enlarged, drawn in or sent out, more quickly or slowly, and is called Natural Respiration.

Unnatural Respiration is very divers and various, according to its celerity or rarity, greatness or smallness, motion and respite, equal or inequal. For,

1. *Macropnœa* is a Vice of Breathing, wherein plenty of Air by inspiration distends the Brest exceedingly, and the whole *Thorax* is moved by all the Muscles, because the Heart (for cooling of which, breathing is ordained) being over-heat, as in Feavers, or almost suffocated with fuliginous Vapours, requires much Air to fan and cool it by inspiration, and sends out many fuliginous Vapours in expiration.

2. *Tachypnœa* is a greater and more frequent respiration from the same Causes, being greater.

3. A third kind of depraved breathing is called *Dyspnœa*, or a short breathing.

4. *Asthma*, which is more frequent drawing of Breath.

5. *Orthopnœa*, whenas the sick are forced to stand upright to fetch their Breath.

6. *Apnœa*, or an ablation or total abolishing of sensible respiration, wherein is great danger of Suffocation; it comes sometimes from eating of Toad-stools, sometimes from swoonding, and in suffocation of the Womb, wherein the Heart is thought to be ventilated, refreshed, and cooled by Transpiration, or Perspiration, of which it being the Author, and all the whole Body being spirable, within and without, according to *Hippocrates*, why may not perspiration by the pores of the Body supply the Heart in a defect of respiration? and *Galen* saith, If that

pores of the Skin be obstructed, so that Transpiration is prohibited, and so consequently the fuliginous vapours retained, putrid Feavers are raised, whose *Basis* is the Heart.

SUBJECT.

Subject is either the Lungs, Middriff, or sharp Artery, and the Organs of breathing by the Animal Spirits and Nerves.

CAUSES.

Causes of *Asthma* are either obstruction of the Lapets and Grisles of the Lungs, by a thick flegmatick impacted matter, or stones, and crude Tubercles, risen in its substance, and causing obstruction either through weakness of the Lungs, and then it is gathered and made by degrees, or from vice of other parts, which transmit such a matter to the Lungs. *Sennertus* thinks it to come from the Liver by the *Vena Arteriosa*, because Asthmaticks are so often Cachectick, and have their feet swell; and though Catarrhs be present, whereby it may be thought that the matter falls from the Head, and is thickned and dried in the Lungs, yet because a Cough would be made, if the Humours came by the sharp Artery from the Head to the Lungs, he doth not think the matter comes from the Head, and because sometimes it ceases without expectorating.

Or, 2. Constriction of the Pipes and Vessels of the Lungs or Middriff, which may come, 1. Through dryness, as in Ptissicks, specially when they are nigh Death. 2. From the smoak and fume of Quicksilver, of Coals, Lime, anointing with Quicksilver, gross Vapours, arising from the Womb to the *Aspera Arteria* and Pipes of the Lungs, cause a constriction, straitening and narrowing of those parts.

Or, 3. Compression of the Lungs and Middriff, which is made either, 1. Through plenty of Blood, as in the Hæmorrhoids stopt, whence the parts of Breathing are straitened by compressing and crushing together: Or, 2. of Water, as in Dropsies, by whose turgency and abundance, distention of the *Abdomen* is made, so that a compression of the Lungs and Middriff is made therefrom, whereby free breathing is impedited, and hurt. 3. From swelling also of the Liver, Spleen, or other Bowels, or extraneous Bodies, causing Compression of the aforesaid parts, cause a *Dyspnæa*, or short breathing. 4. From abundance of Vapours collected in the inferiour Ventricle, sometime being more benign, sometimes malignant, which are carried to the Middriff, and hinder its free motion and Office of Respiration.

To these also may be added Defluxions of a thin matter falling upon the

the Muscles of the Brest, and ordained for its motion, or intercostal Muscles and Nerves of the Middriff, so that free motion and acting of those parts is impedited, and hindered; or the Spondils of the Back luxated inwardly, c ... along on their Backs, whence the Brest falls upon the Back, and the way of the Breath is made more narrow, and so *Orthopnicks* are suffocated.

SIGNS.

Signs are more common: As, 1. Thick and frequent breathing, which is aggravated by running, or great stirring, by lying on their Back, or taking cold, to which the Lungs and Middriff are exposed, and very obnoxious too: Or, 2. A Cough from a matter in the Lungs: 3. A noise or ratling in breathing, from the Air breaking through the parts obstructed by a pituitous matter: 4. Expiration is easier than Inspiraration, for in that the Instruments do spontaneously fall down, being void of Air, that stretched out their Capacity; but in this they are harder to be raised and distended to receive the Air, that is to be drawn in, from the agglutination of the matter, and heaviness, oppression and weakness of the Organs of Respiration.

Or less common; which come from particular Causes: As, 1. From a defluxion upon the intercostal and Muscles of the Brest, and then the Brest is moved heavily, and there is great pain thereof: 2. From a crude Tubercle, or botch in the Lungs; there is a Feaver present if it be apostematous, and this being suppurated, the matter is cast out with the Cough; if onely an excrescent swelling, or some outgrowing Tubercle, or stony hard concrete matter, sticking in the substance of the Lungs, then the Symptoms and short breathing encreased gradually as that encreased; they are not so much troubled with difficulty of Breathing, they have no Feaver, the Disease is continual, and they are sound: The same Signs also are present in obstruction of the Lungs and Wind-Pipe from a glutinous flegmatick thick Humour, onely that *Stertor*, or a ratling noise in breathing is also present. 3. If the Cause be from the Liver, then there are Signs of the Liver being weak and ill-affected, there is a Cachexy, or ill habit of the whole Body, *Clorosis*, stopt Hæmorrhoids, and swellings of the feet. 4. If the Cause come from the Head, as Catarrhs do, (which sometimes in an high degree suffocate or *Quarchn*, as the Vulgar term it) it is more periodick, or comes at times; molests chiefly in Autumn and Winter, and is worst on Nights.

DIFFERENCES.

One is continual, another periodick, or that comes by fits; one comes suddenly from Catarrhs and Defluxions, or a matter translated from

from other parts to the Lungs; another by degrees, and congestion of an Humour more thick, and pertinaciously adhering: Differences also are made from parts offended and offending; from Causes also, as Compression, Constriction, or Obstruction, of all which we have sufficiently spoken heretofore.

SYMPTOMES.

Symptoms are a Cough, Catarrh, Noise, want of Breath, specially in going fast or up-hill, swellings of the Feet, difficulty in making Water, which troubles sometimes, and arises from a matter sent to the Reins; sometimes also a Feaver, Hoarsness and Expectoration are Companions.

PROGNOSTICKS.

In drines of the Lungs and a Ptysical state, in old men, and an inveterate obstruction, there is little hopes; also if they are made bunchy from it, or in an acute Feaver, because by its heat the matter is made drier and harder, and not easily cast out by Expectoraters; it sometimes strangles Children, and ends in Dropsies and Peripneumonies sometimes; sometimes by its diuturnity and stubbornes kills; many times if they be weak they swound, because their breath is gone: cold weather is bad for them; free breathing is a great sign of health, and they that breath freely die not, as *Hippocrates* observed.

CURE.

In Cure, Consideration of Dyet and Regiment is first to be had, wherein observe these things: If it be from a Flegmatick matter obstructing, as most often it is, Dyet must be heating and drying, with which Attenuaters, and Cutters of a thick matter are meet to be mixt; Partridges, Capons, Hens, are good, which are rather to be roasted then boiled; Flesh of Fish, Fruits and Pulse are bad and engender crude and clammy Humours; Drink is to be little, because by flatuosity and distention of the *Diaphragma* or Midriff, the evil is encreased; if they thirst, Meats must be less hot, because the heart is overheat; Drink is then often to be held in the Mouth to moisten, say some; but others, more wisely, advise to drink freely, so the thick matter is made thinner; Air is to be hot also and dry; the Breast is often to be rubbed gently; Exercise is to be moderate.

In an hot Cause and dry, as in Ptissicks, Inflamation of the Lungs, and a Feaver, the contrary to these are to be used and endeavoured.

Cure

Cure of an *Asthma* from thick and clammy Humours is performed.

1. By attenuation and thinning of it; this is done by cutters and makers thin of a thick matter, which are hot and dry; and because reason shews us that those things that dry too much make such a matter more thick and dry, whereas by preparation we intend to make it more thin and moist, and easie to be brought forth by Expectoraters, they are not to exceed in heat or driness. Among such as are held fit preparatives for such a matter, the most excellent are, Oxymel of Squills, Syrup of Horehound, Hyssop, Liquorish; these may be mixed with Waters in form of Julips, as ℞ of the Water of Horehound, of *Enula Campana*, and Water of Honey, of each ℥iv. Syrup of Maidenhair, Lungwort, and Oxymel of Squills, of each ℥j. with Oyl of Brimstone, make it of a pleasant tartness: or ℞ of the Conserve of *Enula Campana*, and Orris, of each ℥j. of the Powder of Oak of *Jerusalem*, Horehound, Coltsfoot, and Liquorish, of each ʒj. Figgs drawn through a Sive, being first beaten with *Angelica*-Water ℥ss. Syrup of Horehound, what may suffice to make an *Eclegma*.

Also Decoctions may be made of Herbs, Roots, and Seeds, and sweetned with Syrups; or an Oxymel may thus be made, ℞ of Oak of *Jerusalem*, Lungwort, Hyssop, Scabious, of each mj. Nettles, Thyme, Figs, of each mjss. boil them in Vinegar, and being streined, add thereunto Honey, and make an Oxymel.

2. Preparation being made, purging of those Humours is to follow, where among other things, such an *Apozem* for divers Doses is most excellent, ℞ of Agarick sliced thin, ʒiij. Roots of Briony grosly beaten, ℥ss. Roots of Wild Cucumbers, and Rubarb, thin sliced, of each ʒij. add thereto some Aromaticks, and let be infused in Thyme and Hyssop Water, and add thereunto some Pectoral Syrups to sweeten it.

To those that nauseate Potions, such Pills may be given, ℞ of *Collocynthis*, Elatery, or Juyce of Wilde Cucumbers dried, of each ℈ss. Agarick ℈j. Zedoary, Aniseeds, and Mustard-Seed, of each v. Grains, with Syrup of the Juyce of Orris or Flower-de-luce-Roots, make Pills to be taken in three Mornings; some like Pills better then Potions, because they stay longer in the Stomach, and draw better from remote parts. We must purge by Intervals, but not in the Fits for fear of suffocation.

3. Vomiting is much credited by some, and rejected by others; *Rhasis*, *Riverius*, *Hartmannus*, and others, wish to vomit, and commend it from their own experience, and that sometimes the Sick are de-

livered

livered thereby; *Primerosius* saith, *Sometimes it hurts not*; but *Ludovicus Septalius* condemns Vomiting, specially in a strong fit; because thereby *the Brest*, saith he, *is wonderfully tortured, and there is danger of Suffocation, the Matter being violently drawn to the* Aspera Arteria; others are silent hereof, neither using nor condemning it: See more hereof hereafter in Cure of an *Ahstma* from vice of the Liver, and in Cachexies.

4. *Sylvius* advises to revulsion of the Matter, and aversion of Humours, as by application of Cupping-glasses a little above the Reins, Errhines and Apophlegmatisms.

5. Expectoraters or promoters of Spittle, which bring forth such thick matter by *Anacatharsis* or Spitting; such were they that were directed for preparation of this Matter, ℞ of clear Turpentine ℥j. Syrup of Colworts, of Horehound, of each ℥j. Powder of Orris, Brimstone, and *Enula Campana*, of each ʒj. *Amoniacum* dissolved in Oyl of Sweet-Almonds ʒiv. make a Lohoch. *Jacobus Sylvius* saith, *The Root of* Aron *or* Cucopints *prepared any way, and mixt with Pectorals, is the best of things to promote spitting.*

6. Discussion of the Matter is next useful, that is done by Externals, the Brest being first rubbed that the Pores may be opened, and then foment with hot Oyls and Laxating, as ℞ Oyl of Orris, of Sweet Almonds, of each ℥j. Saffron ʒj. mix them for Unction: or ℞ of the Meal of Fennugreek, Melilot, Hyssop, Calamint, of each equal parts, boil them in White-Wine, and add Honey and Flower of Brimstone a sufficient quantity to make a Cataplasm for the Brest.

Also the Brest may be fomented with Sponges dipt in Pectoral Oyls or Liquors; and these are to be used some at one time, and some at another for change, and because they should not lie on too long.

7. Extracters of the Reliques of the Matter, as by rubbing of the Brest with blistering Medicines, and stinging Nettles; and burnings, described by *Ætius*, were used by the Ancients, but left by Modern Practicks.

8. Dryers of the parts of breathing, as Lungs, *&c.* is to be ordered; that is done by Fumes, as of Frankinsence and Brimstone, to stay long about Baths of Brimstone, or an hot and drying Air, Brimstone Baths; the use of Aromaticals: *Gentilis* commends the fume of Arsenick to be wonderful herein, but because Arsenick is of such a poysonous quality, we ought to be cautulous in its use, and correct its vice with Aromaticks.

Secondly, In *Dyspnæa's* and *Asthma's* from vice of the Liver, transmitting a matter to the Lungs, as in Cachecticks is apparent: These things are moreover to be observed.

1. Let

1. Let Blood, a Clister premised, for hereby those Humours are lessened in quantity, and corrected in quality; and the Veins less swelling, Breathing is made more free.

Galen proves Phlebotomy in a dry *Orthopnœa*, but in Ptissicks and dried Bodies, and others, where we fear native heat thereby to be impaired, and so greater plenty of crude, pituitous Humours are generated, it is not good to open a Vein.

2. Purge, as before directed, frequently and more mildly, chiefly with Potions and Apozemes, together with Purgers being admixt, such things as respect both Liver and Symptom.

3. Vomit. 1. Because Humours redound in the whole Body. 2. Because the Stomack is often ill affected. 3. Because by Vomit, Humours and Vapours, making compression or constriction, are moved and brought forth.

Platerus used the following with good success, ℞ of the Juyce of Orris, or Flower-de-luce-Roots, ℥ß. Hyppocras, ℥j. mix them for a Vomit.

Hartmannus saith, *Asthma*, *Orthopnœa*, and *Dyspnœa* are quickly at first cured with a Vomit of *Aqua Benedicta*; but if through stubbornness and oldness of the Disease, they are not cured after two Vomits, proceed to other things.

Riverius saith, Among other Vomits for this purpose, *The Juyce of Tobacco drunk to* ℥iij. *obtains the principal place.*

4. Diureticks are useful here, because Nature strives also to expel a great part of the Noxious Humours by the Reins, which *Septalius* saith, Are not to be used generally, because that in a thick matter they dry, and carry off the serous part of the Humour, whence the rest is left more hard and dry, but here they seem to be very necessary and helpful.

3. If the Matter come from the Head, be directed by the Chapter of a Catarrh to dry the Head, and stop defluxions that fall upon the Lungs.

4. If the Middriff be affected, and that by Vapours, causing compression, Clisters more strong and frequently given, are useful: For saith *Rondeletius*, Asthmaticks are wont to be grieved with much windiness, from which sometime an *Asthma* is made, distending the *Septum Transversum* or Middriff, from whence they cannot breath freely: See for Medicines proper against Windiness in the following List of such Medicines as peculiarly help short-windedness.

5. If any hurtful things by fume hurt the parts of breathing, or Organs of respiration, their force is to be opposed by Antidotaries; together with other things that generally are good for an *Asthma*, and short

and frequent breathing; in the fit we must only Palliate, not Vomit, Purge or give Clisters, for fear of stirring the matter too much, and endangering suffocation; by exercising before meat, many have been choaked, which may be from the fit suddenly thereupon invading, therefore let them not move violently or suddenly before meat; then the Breast may not be rubbed; then are to be given such things as respect the Symptom, and are helpful against shortness of Breath, among which Saffron is chiefly commended, which is said to restore breathing afresh in dying men; the Green Roots of *Angellica* condite, a Linctus of Sulphur washt often in Colts-foot Water, with Syrup of Oak of *Jerusalem* of *Heurnius*; Seeds of Southernwood, Waters of hot Baths that proceed from Brimstone; the Broath of an old Cock, with Pectorals, and Agarick of *Benedictus*, *Victorius*, *Faventinus* and *Prevotius*, Syrup and Oxymel of Tobacco of *Quercetanus*, *Millepedes*, or Sows, in White-Wine, macerated; *Lac Sulphuris*, or Quick Brimstone, with *Benjamin* and Salt in an Egg, or the extract of Horse-Radish-Roots, with Essence of Sugar, or of *Enula* with Oyl of Aniseeds of *Hartmannus*, a draught of Wine ℥ij. *Amoniacum* ʒj. Water of Hyssop, ℥iv. of *Johnstonus*, Natural Balsom; Cardomoms which the Physicians of *Malaver* give to Asthmaticks, Pine-Kernels, Oyl of Sulphur, Vinegar of Rheu, or of Squills, an Oxymel of Rheu, Squills, Seed of Woodbine, Mustard, Nettles and Anise, boild in Vinegar, and then a sufficient quantity of Honey added; also the Chymical Oyl of Turpentine, of Hyssop, Thyme and Aniseeds; Roots of Briony, of the greater Centaury, Peucedane, Cummin, *Nigella*-Seeds, Rhubarb, Bay-Berries, Germander, and a Conserve of Roots of Holyoak, are most worthily praised.

Of Vomiting of Blood from the Spleen.

DEFINITION.

'Tis an Ejection of a thick Excrementitious Blood from the Spleen, by the Mouth, and Seigh, or Stool.

CAUSE

Is obstruction of the Spleen; or too great quantity of feculent and melancholy thick gross Blood sent thither, whereby the Spleen having more then it can digest and acquit her self of, this dreggy and thick excrementitious Blood is forced upwards, and so the Stomach being offended therewith, casts it out with violence; Portion of it going also downwards by stool is cast out, the Excrements being less or more coloured without it.

SIGNS

SIGNS DIAGNOSTICK.

Blood is cast forth, 1. By Vomit, which is dreggy, black and thick. 2. Cast out by violence, insomuch that it often causes fainting and swooning. 3. In great plenty. 4. By Stool, where tis not cast forth so violently and plentifully, nor on heaps, but sent forth mixt with the Excrements, sometimes more plentifully, sometime only giving them a little Tincture.

PROGNOSTICK.

It doth not often happen, but when it doth, the more violent and often they Vomit, the worse; a Tympany of hard and difficult Curation sometime succeeds.

CURE.

1. We must respect the Spleen, see that it be not obstructed. 2. Look to the forces and strength to uphold them. 3. Hinder future dangers.

A Specifical, and that only that cures it, is Wormwood taken constantly for a due time together; it may be used in divers forms and manners, but because of its bitterness, in Pills or Goblets it may be more plentifully and acceptably taken.

Of Diseases of the Middriff.

THe Middriff being the chief Instrument of Respiration, and lying obliquely, separates the *Abdomen*, and *Thorax* or Brest; and is afflicted either from other parts by consent, or essentially in it self; in it self it is diseased either through Distemper, Tumours, Inflamation or Wounds.

DISTEMPER.

Distemper of it is either hot or cold, a cold Distemper arises as a cold Distemper of other parts; there is no *Delirium* nor Feaver: they that have pain of the Middriff without Inflamation, a Feaver arising, are delivered. *Hippocr. Aphor.* 40. *Sect.* 6.

A hot Distemper is of nigh affinity, though not of so high a degree, or so dangerous as an Inflamation of the Middriff, which arises from Hot and bileous Blood entering into the thickness of the Middriff or *Diaphragma*, and puts forth it self by these Symptoms.

1. An Acute Feaver, and continual.
2. A *Delirium* or doting rage following thereupon.
3. A beating or palpitation of the Hypochonders on the borders of the

the Middriff, the Hypochonders from the Membrane of the *Peritonæum* are alſo plucked and ſtretched out.

4. Reſpiration is inequal, ſometimes frequent, ſometimes ſeldom, ſometimes little.

5. Pain.

6. Convulſions at laſt are made herefrom.

PROGNOSTICK.

Cure is difficult by reaſon of the great danger from its connexion and fellow-feeling with Heart, Liver and Brain ; it is very acute, and the Sick rave, and are deprived of rationality, whence they are not eaſily perſwaded to the uſe of ſuch Medicines as might be moſt conducible to Curation.

CURE.

In Cure (which is like that of Inflamation of the Lungs) we muſt repreſs flowing Blood by Internals, and Topicals applyed to the Breſt warm, but that have a cooling force to mitigate the Inflamation and Ebullient Blood, we muſt chiefly hinder and beware a *Delirium*, by reaſon of the danger thereon enſuing ; waſhing of the Extremities, and Revulſives, Repellers to the Head, and Corroboraters, are uſeful.

Of Swellings, or Tumors of the Middriff.

TUmours of the Middriff are either hot or cold, of hot we have already ſpoken, under the Title of Inflamation.

Cold ariſes from a crude and thin matter, which penetrates the thickneſs of the Middriff, and inſinuates it ſelf thereinto, and effects a Tumor : the collection of this Matter hath its Original from Compreſſion, as in thoſe that lean hard on their Breſts in Writing ; or concuſſion, as Blows, Bruiſes, *&c.*

SIGNS.

It it is known by tenſion of the Hypochonders, a *Dyſpnæa* ; there is no appearance of the Tumour outwardly, or *Delirium*.

PROGNOSTICK.

The freſher, the eaſier to Cure; if they laſt long, they conſume the ſick by degrees, by a *Tabes*, as ſaith *Fernelius*, without any kind of a *Delirium*; but if a *Delirium* be preſent, the Diſeaſe is more critical and dangerous.

CURE.

CURE.

In Cure the matter is to be evacuated by Hydragogues, strengthen the Bowels from a new collecting of such matter, outwardly apply Discutients, with Emollients, *Sarsaperilla* is commended; but Dryers, that evacuate all the serous matter, and leave the other remaining thicker, do hurt: sometime it may turn to an Abscess, and the matter be cast forth into the Capacity of the Brest, and so cast out by coughing.

Of Wounds of the Middriff.

WOunds of the Middriff, say Authors, bring the Wounded to dye laughing, cause a *Delirium*, and retraction of the small Guts upwards, and Stomach sometimes ascends into the *Thorax*, with great sense of weight and pain there.

Wounds in the Carnous be not so dangerous as in its Nervous part, wherein 'tis held incurable; a Convulsion sometimes takes them away; where-ever it be hurt, from its continual motion it is not easily consolidated.

CURE.

Its Cure is the same as for Wounds of the Lungs.

Of Blood broken out of the Vessels of the Bladder, and there clottered and putrified.

DEFINITION.

'TIs an eruption of Blood from some Vein distended, and from breaking and pouring forth the Blood into the Bladder, which sometimes and in part is cast out, the rest remaining in the Bladder clotters, and induces oftentimes a Gangrene, Faintings, obstruction of the Bladder, or other bad Symptoms.

Its *CAUSE* is expressed in the *DEFINITION.*

SIGNS DIAGNOSTICK.

Signs Diagnostick be at first a fungous or spongy Flesh, which sometimes grows within the Bladder, and filling the Bladder do greatly injure its actions, made from a Hæmorrhoid or Vein swelling, which at

last breaks, and empties the Blood into the Bladder.

Secondly, When 'tis broke, there is a voiding of Blood by the Urine in part, though the other part clodders, and grows thick; upon which there is made,

1. Faintings, Heart-qualms, *&c.*
2. Change of the colour to paleness.
3. His Pulse small, beating often, and various.
4. His courage fails, spirits are dull, he is sorrowful and listless.
5. The forces decay, his strength declines, and heat is enfeebled; putrified Blood, as putrified Seed, brings many desperate Symptoms.
6. There is often clotted Blood pissed forth: *Aph.8.S.4. Whosoever pisses Blood thin or clottered, and is pained in the* Hypogaster, *or that part of the Belly betwixt the Navil and Secrets, or* Pinæum, *or* Pecten, *the Disease is about the Bladder.*
7. If it thus thicken and curdle in the Bladder, by the motion of Urine, the clotters of Blood will sometime be carried into its Neck, or Urine-passage, and there stop the going forth of the Urine, therefore by some 'tis called Obstruction of the Bladder, or reckoned among the Causes of Obstruction of it.

PROGNOSTICKS.

Great are the Symptoms that arises from Blood clottered and putrified; *Primrose* saith, 'tis pestiferous; *Riolanus* saith, it quickly becomes gangrenous.

CURE.

Cure must be speedy, for delaying brings greater danger; therefore,

1. In a great Hæmorrage, or when the Blood breaks out immoderately in the Bladder, opening a Vein of the Arm is to be instituted and repeated, drawing out the Blood by times.
2. Cupping-Glasses are to be affixed to the Loins and *Ilia*; the extream parts bound.
3. Applications, (which are to be done after due situation of the sick, who is to be laid with his Hips upwards) and they are to cool and repress the flux of Blood; Sponges dipped in *Posca*, laid to the share; Irrigations also, and Foments, and Cataplasms of Astringents, and such as stop Bloody Fluxes, as Plantains, Knotgrass, Shepherds Purse, Bloodwort, Horsetail, Nettles, Comfrey, Bramble-Leaves, Pomegranate-Rinds, *&c.* boild in *Posca*, or Vinegar and Water mixt in equal Proportion, therewith fomenting the Region of the Bladder, or boyling them thicker, draw them through an Hair Sieve, for a Cataplasm to be applied

applied blood-warm to the Region of the Bladder, binding it on conveniently with linnen Clothes.

4. Together with these to stop the coming down of Blood from the opened Veins into the Bladder, injections of Juyces that bind and constipate by a Syringe, are profitable.

5. In the mean while we must not neglect internals, that may prohibit the aptness of the Blood to flow, and bridle it; which is done also by astringent Medicines, and chiefly such as are aforenamed.

Secondly, We must look to the Blood that remains in the Bladder, which clotters there, and putrifies, and may beget very bad Symptoms; for which,

1. Inwardly are to be taken Medicines that hinder Blood from clottering, and dissolve it being clottered; Garden-Cresses in Broath, or a Decoction of them in white Wine, are most laudable, which both dissolve Blood already clottered, and also hinders it from coagulating in any part of the Body: Very prevalent to break and cause the clods to come forth, be the Decoction of Bugle, Thyme, Masterwort, or Herb *Gerrard*; of these also may Wound-Drinks (as they are termed) be made, to drink of plentifully on Mornings, Afternoons, and Nights. *Platerus* cured a Maid that pissed at first pure, then clottered Blood, with two Potions of Mummy, Cubebs, and Cinnamon, in Shepherds-purse-Water, and of Gum Carabe and Mummy in Whey; Decoction of a black Hen, her feathers on, boild with Shepherds-purse, and an Unguent for the *Pinæum*: Such a Pouder (or Electuary made of the following things, by adding some proper Syrup) for such as like not Potions or Decoctions, may be of great force to dissolve and drive forth the clots of Blood sticking in the Bladder, or its Neck; ℞ of Rhubarb, ʒ of Sperm of the Whale, or *Sperma Ceti*, ℈j. Seeds of Radish, Bitumen, *Judaicum*, *Absinth*, Mummy. *ana* ʒß. mix them for a Pouder.

2. Outwardly may Foments and Bathings be used, of Chervil, Mallows, Parsly, Bistort, Wormwood, *&c.* Injections also to bring forth those clots sticking in the Neck of the Bladder, and stopping the Urine are very good, which if they avail not to do, a Syringe must be put up to loosen the passage: If all these do no good, Death is impendent, unless by Chyrurgery the concreted Blood be taken away.

Of

Of Inflamation of the Bladder.

'TIs a Distemper made from great heat residing in the Bladder, or rather its Neck, with a sharp Feaver, and other acute Symptoms accompanying.

CAUSE.

1. As to the Cause, 'tis Blood fallen thither putrified and inflamed, caused from outward violent Causes, or inward, as Phlethory, or heat of the Blood, or sharpness, and other Causes, expressed in the Chapters of the inflamation of other parts.

2. As to the place, *Fernelius* saith, The Neck alone is the subject, as being more thick and fleshy than the substance of the Bladder, which (also saith *Johnstonus*) in its substance being thin, and without Blood,'tis not so likely Inflamation should be seated there, but rather in the Sphincter, the Muscle of its Neck.

DIAGNOSTICKS.

1. There is an Acute Feaver.

2. Great and vehement pain in the *Pinaum*, or Share; and from these two arise many other great and dangerous Symptoms, as *Deliriums*, Watchings, alienation of the Mind, and Inquietude.

3. Heat and redness, and sometimes hardness of the Share.

4. Distention of the Share and *Pecten*, from plenty of Urine, because the Urine is suppressed.

5. Binding of the Belly, because the strait Gut, or *rectum Intestinum*, is straitened through the greatness of the Inflamation; and though they have a desire to go to stool, yet, *Tenasmus*-like, they void nothing.

5. The Ordure and Excrements for the most part be thin, and without residence.

6. Suppression of Urine, with an earnest incitation and desire to piss.

7. Sometimes vomiting of a Cholerick Matter.

PROGNOSTICKS.

1. Of Diseases of the Bladder this is the most dangerous, and deadly for the most part about the seventh day.

2. 'Tis sometime dissolved from the flowing forth of Urine copiously, or an *Erysipelas* rising on the Skin.

3. There is hopes if it be more light, the Feaver remiss, the Inflamation

mation changed into *Pus*, and the Abscess inwardly broke, and purged out by Urine.

DYET.

Thin Drinks, as Cinnamon-Water, or Barley-Water; let him eat no Flesh, nor their Broaths, *&c.* as in other Inflamations.

CURE.

1. Internals: 1. Generals, letting Blood by the Ham or Ankle-Vein: 2. Purging at first is in no wise to be used, because by stirring Humours, and making them have recourse to the diseased part, it much aggravates the Evil, and for this Cause Fluxes of the Belly at this time are to be stopt.

Clisters to bring forth hard Dung that may cause pressure of the Bladder, of mild and emollient Medicines, are very allowable.

2. Externals: 1. We use Repellers, upon these we must not insist too much, because the Bladder is membranous, and may by coldness hurt sinewy parts: 2. Hinder free passing out of the Urine: 3. Prohibit resolution of Humours: Things are to be applied actually warm, and their repelling Vertue counter-poised with Anodines and Liniments; the Bladder inflamed indures not, so well as the Reins, astringency.

If pain urges much, we may adde *Opium* to Oyntments; Cataplasms and Emplaisters are not so good as Bathings, Lotions, Foments, or Unguents, because by their weight they press and crush the Bladder.

A Liniment of VVhite-Bread-Crums, boild somewhat thick in Oyl of Roses, with a little Saffron and Camphir, with some grains of *Opium*, if pain be very intense, is very helpful: Some use Foments of hot water applied in Oxes Bladders. Insessions to sit in are very convenient for the aforesaid purposes, then the Sick may better void the Urine.

Then we must come to Resolvers of the matter into *Pus*, which is done by Emollients and Suppuratives. If we fear its turning gangrenous, a Cataplasm of *Orobus*, Beans and Lupines boild in Wine, is to be applyed.

Lastly, The Symptomes are to be respected, as a Feaver, VVatching, Raving, Ischury, and Disury; a Syringe is sometimes put

 into

into the Neck of the *Bladder*, to bring forth the Urine. See the Cure of these in their proper Chapters.

3. Revulsion by Frictions, *Bindings*, Cuppers, with Scarification upon the part, are directed; yet Cupping-Glasses are condemned by some, as bringing more hurt than profit.

4. *Blood* is to be cooled, and humours tempered, and pain appeased; Julaps, Emulsions, and Clisters may serve hereto, also Anodine Suppositories, or little Bags wherein are put Yolks of Eggs, with *Opium*, and Juyce of Henbane; but 'tis better to boil Poppy-shells, Camphir, Saffron, and Henbane-Seeds, in Oyl, and therein dip Wool, and wear that in the *Anus* so long as may be convenient.

We must not use any Diuretick Medicines, nor any Irritaters, salt, sharp, or erodent Things; nor may they drink much; the Urine is to be kept milde, and made slippery, that thereby the *Bladder* be the less offended.

OF THE Diseases of the Uterus.

HEre are not all the Diseases and Affects of the *Uterus*; They are most of them such as are not in many Practices of Physick that treat but of a few Diseases; so that it is supposed the Physical Reader may have Books of those Diseases that here are wanting, and these may be such as are wanting in some such Books, and so as it were compleat a Practice together: We did indulge our *Genius* and Fancy in writing these thus out of order; for one time We wrote a Disease of the *Uterus*, another time a Disease of the Lungs, and another time a Disease of the Head; and We having wrote these, seeing many things in Observations, and in our own Experience, somewhat deviating herefrom, ceased to write the rest in this Order and Method. All these Signs, Causes, and Cures are found in many, and the Readers may reap good, and benefit thereby, specially our Cautions and Animad-

versions joyned herewith, being considered, and well compared. There are abundance of Books of all sorts extant, and dayly put out; and We were loth to obtrude upon the World matter of that old and drossy Mould, without some Alteration or Refinement, or Additions of some Rarities, and new Experiments.

But it must not be expected that all People should be found thus, and no otherwise handled than is described in these Chapters of Diseases of the *Uterus*, nor must any think that here be all the Maladies and Distempers incident to the *Uterus*; and those that have the Diseases here set down, are not always so handled as those Diagnostick Signs specifie; nor do they always arise from those, and no other, nor no more Causes than what be there described: Sometimes the *Uterus* is full of stones, sometimes smaller and more, sometimes larger and fewer; and sometimes it is all stone, as we read of the *Vesica Urinaria*. A Gentleman told me an old Woman, a Witch, was dissected some few years since in *London*, and had a large Teat, like a Sow's, outwardly and inwardly her *Uterus* was turned to a perfect stone: This year at *Rome* a Serpent was bred in the *Uterus* of one Woman. *Lycosthenes*, *Pliny*, *Reinerius*, *Paræus*, *Vierus*, *Bodinus*, *Rondeletius*, *Ludovicus Vives*, and Others, have delivered their Experiences of divers sorts of Animals, both for bigness and form, bred in the *Uterus*; as some like Frogs, some like Puppies, Mice, Rats, Kitlings, Magpies, Harpies, Moles,

Moles, Lizards, Horsleeches, *&c.* Also many little Worms are bred in the *Uterus*, and Glandules wa..ry or scirrhous, Water-Bladders, Bones, Hairy Apostems, Grumous Blood, and Apostems of fat *Crinis* and *Ichor* together; the *Uterus* weighed in one that was so filled, eighty seven pound: Many sorts of *Mola's* and Fleshy Lumps, Bladders of gorey Matter, and purulent, are found in some dissected; also Gangrenes, Fissures, Ulcers, and Discoloration, incident to all other parts of the Body of Man, have been found by Dissection in the *Uterus*; and most do arise from different, and some from strange Causes, and have been very difficult to be known by the Signs, or relation of the Sick, specially thereby to be distinguished one from another.

Horace. *Si quid novisti rectius istis*
Candidus imperti, si non, his Utere mecum.

CHAP.

CHAP. I.

Of Distemper of the Uterus.

1. ONE is hot, known by Veneriousness, Fowlness, Yellowness, Blackness, & Adustion of *Menstrua*; 'tis either from the Birth, or after the Birth, from outward Causes, chiefly Venery.

2. Another is Cold, more frequent then an hot Distemper, caused by immoderately cooling Medicines or external Causes; in it is less Lust, and in Copulation not so much pleasure: the *Menstrua* are Pituitous, there is windiness from multitude of cold, Pituitous Humours, and weakness of concoction, they are more pale and listless.

3. Moist, there is cold adjoyned, plenty and waterishness of Menses, Womans Flux and continual moistness of the Privities, bring molestation, there's aptness to abort; the Seed is cast out, and they have no desire to *Venus*.

4. A drie Distemper of the *Uterus* is made also in a general driness of the Body, from defect of Humours or old Age, or drying Causes, as Inflamation and Heat, there are sent forth few *Menstrua*, and Seed; the Mouth of the *Uterus* is dry, blackish and clefty, they desire not much Copulation.

5. Compound Distempers, as of heat and driness, of cold and moisture may be made, whose Causes and Signs may be gathered from the four aforesaid Differences.

CURE.

In cure of them all we are to observe;

1. That Heat indicates Coolers to be necessary, cold indicates Heaters to be necessary; and so for driness and moisture, their contraries; and for compound Distempers, if heat and driness be conjoyned, Indications are for cooling and moistening Medicines; and if cold and moisture be adjoyned, we must heat and dry by Medicines, as well outwardly applyed, as inwardly taken.

2. In

In the choice of such Medicines as heat, dry, cool or moisten, we must elect such as are proper to the *Uterus*, called Historicals.

3. In a bare Distemper there is no need of Purgers, because we do not suppose that Choler, Flegm, or Melancholy are present, but that by their aforegoing, they may effect a Distemper to the *Uterus*; and we treat here onely of the Distemper, and not of hot, cold, dry or moist Humours.

4. We may not use Medicines hot, cold, dry, or moist, in the third degree; 'tis best to have them of the first degree of temper; nor may they be too long used, lest the *Uterus* be changed from one Distemper into a worse, and its Functions be violated.

CHAP. II.

Of the Narrowness of the Vessels of the Uterus.

CAUSE.

'TIs an Interception of them, made either, 1. From outward Causes, as Baths, binding Medicines.

2. From Cicatrices, or from a thick or membranous Flesh, cleaving to the Orifices of the Vessels.

3. From stoppage of them by the multitude, and thickness of Humours, which may be endeavoured by Nature to be avoided there, which had not heat to thin them, or they are essential to the *Uterus* it self.

4. From Scirrhs, hard swellings, or too great Fat, either consisting within or out of the *Uterus*.

SIGNS.

Signs of it differ as the Causes, in all the *Menstrua* are detained; cold Distemper is discerned by its proper Signs, as see the Signs of a cold Distemper of the *Uterus* in the aforegoing Chapter: From this Distemper we may guess the thickness and indigestion of crude and flegmatick Humours which stop the Veins, and the Blood is less apt to flow.

Tumours, Scirrhs, and the like, causing Compression, are also known by their proper Signs.

PROGNOSTICKS.

From Tumours, Scirrhs, pieces of Flesh, Cicatrices, and Membranes growing there, 'tis hard to cure; from outward Causes, and fatness of the near parts, 'tis more easie.

CURE.

CURE.

Cure varies as the Cause: 1. From binding Medicines, and then we must use Moisteners and Emollients.

2. From obstructing Causes; the Cause being first taken away, we must move the *Menstrua*; bitter, sharp, Histerick, and Chalybrate Medicines are to be used.

3. If there be fatness that causes it, 'tis to be cured by Extenuaters; we must detract from its nourishment, and look to its original.

CHAP. III.

Of Weakness of the Uterus.

DEFINITION.

WEakness of the *Uterus* is a dulness or deficiency in undergoing its duty, made from Distemper, occult Qualities, and weakness of native heat.

SIGNS.

Signs are windiness, little desire to Copulation or Venery, and when they do couple, they take little pleasure therein; they are often barren; sometime they conceive often, but abort; the Menses flow weakly, and untimely, and there is an impotency of ejection of the Seed in the Carnal Act; all which are the Actions of the *Uterus*, she should do, and through weakness cannot perform her office.

CAUSES.

Causes are the same that cause Distemper, either hot, cold, dry, or moist; and therefore the Chapter of Distemper may give sufficient light both as to the Causes and Cures, especially from cold and moist Causes, under which the *Uterus* is most defective in doing her Functions, and in hot Distempers she over-does; therefore that cannot so well be added as a Cause effecting a weakness, or a languishing of the *Uterus* in effecting its Office and several Actions: for though Humours may be the Cause of Weakness, yet it is not weakened till thereby it be first brought into some Distemper.

CHAP. IV.

Of the Inflamation of the Uterus.

THE heat, pain, and Feaver being abated, we must digest and resolve; ℞ of the Roots of red Lillies, Mallows, and marsh Mallows, of each two parts; Barley-Flower, one part; Flowers of Chamomile and Melilot, of each half a part; boil them in austere Wine with Oyl, then beat them, and draw them through a Sieve, and apply them in manner of a Cataplasm.

Oyls, Liniments, Foments, and the like, may be made for this purpose, of the aforegoing things, and their like.

But if it will not be resolved, but suppurate (which is known by encrease of Symptoms, as Resolution of it was known by their remitting) then hasten its suppuration, which is done with such things as helped its resolving, whenas it was naturally so disposed; but for Example-sake, ℞ of Pulpe of Figs drawn through a Sieve, of the Leaves of Mallows, and marish Mallows, boiled soft in Brest-Milk, and beaten to Pap, Hogs-grease, and Mucilage of Fennugreek, of each what may seem sufficient for a Cataplasm. Or,

℞ of Oyl of Lillies, ℥j. Butter, Hogs-grease, Mucilage of *Althea*-Roots, of each ℥ß. make a Liniment.

When *Pus* is made, heat and pain wax less, there is a sense of fluctuation, then we must strive to break the Abscess with loud Vociferations, Coughing, Sneezing, and application of Cupping-Glasses, exercise of the Body, and Pessaries, whereof *Riverius* sets down this, ℞ of Goose-Fat, ℥ß. Turpentine, ʒij. Pouder of Rheu, Niter, and Orris-Roots, of each ʒß. mix them, and use it with Wool for a Pessary; when the Abscess is broke, we must cleanse and consolidate, as is wont to be done to other Ulcers.

During the Cure, an exquisite and thin cooling Dyet is to be observed, Ptysan-Broath is commended, Wine is to be shunned, and all hot, salt, and sharp things, all violent motion is hurtful; let them rest at quiet, and sit still, in a dark House, if their senses be distempered.

SYMPTOMS.

Symptoms occurrent, and to be respected, are,

1. The Feaver, for which letting Blood, cooling Julaps, Emulsions, and cool Herbs in Broaths, are necessary.

2. Pain which is to be mitigated by Foments and Cataplasms, in Unctions, half Tubs, Baths, and Pessaries, wherein Opium is to be put; inject VVomans-Milk with Hens-Grease, Mucilages of *Althea*-Roots, Fleawort-Seeds, Fennugreek-Seeds, and the like.

3. VVatchings and disquietings of Nature, to compose which, give Narcoticks with moderation.

4. Pains of the Middriff, Heart, Head and Stomach; for which revulse, use Frictions, Ligatures, and Cupping, repel Vapours, and strengthen those parts by Remedies proper thereto.

CHAP. V.

Pain of the Uterus.

PAin of the *Uterus* is made from Causes dissolving, continuiting and inducing a sad sence of feeling. I. The pain is vellicating: first, from sharp Humours: secondly, from corrupted Seed, retained and made sharp; or sharp Humours coming down in Womans Flux, or therefrom the Menses vitiated, which set forth themselves chiefly (by gnawing) in the Neck of the *Uterus*, and is like to the Chollick from bilious Humours.

SIGNS.

The Blood is found sharp in other things; there went before bad Dyet, and Cold perhaps made the Humours sharper.

CURE.

Appeasers of Acrimony, as warm Water, Milk, Oyl of Sweet Almonds; with Anodines, and if need be, Narcoticks. 2. Takers away of the Cause.

II. Distentive. 1. From Winds, which are more stirred up, and raise more vehement pain, from taking in cold Air after delivery, or when the Menses are coming or already in flowing, or induced from the same Causes of Chollical Pains.

SIGN.

From this Cause, as from all other, pains infest free (as well as great-bellied) Women; there is chafing, rumbling, and Signs of Wind are present, to which if there be anxiety, faintings and disquietings, there is fear of a malignancy in those breathy Vapours.

CURE.

CURE.

Winds are to be discussed as in the Chollick; a draught of hot Water helps; Insessions, Foments, Baths, and Emplasters of Carminatives; if we adjudge these to be malignantly quallified, we must add Antidotes; Seeds of Nettle in Pouder drank in Wine, are most benificial for flatulent Pains. *Heurnius* hath this Electuary, ℞ Castor, Myrrh, Styrax, Saffron, *ana* ʒij. Orris, Spicknard, *Malabathrum*, Roots of *Asarabacca*, *ana* ʒj. Opium, ʒß. with Syrup of Mugwort, make an Opiate; also Oyl of Rhue, for unction of the Region of the *Uterus*, is commended for its Pains from flatuosity.

2. From clottered Blood, which cannot pass out but is there retained, there preceded that, a Copious Flux of Blood from the *Uterus*.

SIGN.

The pain is fixed and specially perceived about the Orifice of the *Uterus*, and is very sharp, if the Blood hath acquired putrifaction, the Blood cast out, it ceases, or is mitigated, and then returns again; it draws into consent the streight Gut and Bladder, when as a Tenesm and frequent making Water are made therefrom.

CURE.

1. Dissolve the clottered Blood. 2. Evacuate it.

III. Burdening Paine, or a sense of gravity, made from Menstrual Blood, the Blood be either too thick, and that may be caused by the Womans drinking cold drink, after any heating of her Body extraordinarily, or other Causes preceding gave occasion to it, or the Vessels of the *Uterus* are less open, whereby the *Uterus* is overburdened, and not speedily delivered of that burthensom excrement.

SIGN.

Signs of supprest Menses are present, or that they observe not their legal Course, sometimes Hysterical fits invade.

CURE.

Respect the Cause, and mitigate the Symptom, for which these are specifical; Seeds of Piony, of Cow-parsnips, and Plantaine, a foment of Decoction of Mugwort, Devils-bit-Seeds, of *Agnus Castus*, and Line-Seed; or a Bath may be made of them for the Woman to sit in, or after Bathing with the Foment, the residue or boiled Herbs may, being strained, be applyed hot to the Region of the *Uterus*, in manner of a Cataplasm.

IV. Ulcerous Pain; or of dissolved unity, from Wounds and Ulcers, here injection of Juyce of Plantane by a Syringe is best. See Wounds and Ulcers of the *Uterus*.

V. Inflammatory; for which also look in its proper place.

CHAP. VI.

Of Worms of the Matrice or Uterus.

THat VWorms, though of different kinds, be bred in all parts of our Body, is a truth not to be gainsaid.

CAUSE

Is the same as of VWorms of other parts, *viz.* viscous and cold, and raw Humours, which by their clamminess, adhering to the Orifice or Neck of the *Uterus*, by degrees rotting, and receiving heat and nourishment, grow to living Bodies.

SIGN.

There is great molestation, itching of the *Uterus*, and Belly, with inquietude and want of sleep, hereupon ensues an inordinate Feaver, whereby the sick sometime consume; there is often moistness of the Lips of the *Uterus*; sometimes the Worms themselves come forth, which unless they do, all other indications are but doubtful.

DYET

Must be such as may not encrease their Aliment, as things that breed thick, sweet, and Phlegmatick corruptive Juices, may do; Drink may be altered with some Antidotes against Worms steeped in a Jug, but a moistening Dyet is not to be used.

CURE.

1. We give Catharticks after Preparatives, and openers of the first Passages.

2. We come to Medicines killing the Worms, which are better injected then taken by the Mouth; such Medicines are expressed in the general Chapter of Worms: Clisters may be had in use also, and Emplaisters, whereby the Worms be not only killed, but forced out by the expultrice faculty of Nature set on work; such an Emplaister as this may seem most requisite hereto, ℞ Pouder of the Pulp of Collocinthis, ℥j. Savin, Rhue, Tansy, Roots of Birthwort, *ana.* ℥ſs. Aloes, ℥ij. Frankinsence, ℥j. Ox Gall, as much as may be found needful

for

for the consistence desired, make an Emplaister or Cerot, to be applyed upon the Region of the *Uterus* and Privities.

It would not be amiss to use a Purgative Apozem after these, for several mornings together.

CHAP. VII.

Of Stones of the Matrice.

CAUSES.

Causes be Internal, the same as the Stone of the Reins is caused by, *viz.*

1. A Material, as crude, slow and tough Humours, sticking to the Tunicles of the *Uterus*, otherwise they would easily be cast forth. *Hippocrates* saith, Pus *remaining in the* Uterus, *is dried, hardned and concrete into a Stone:* Many Histories do tell us of these Stones bred in the Matrice, and by some the *Uterus* hath been found stony.

2. Efficient, as great heat of the *Uterus.*

Feeding or suppeditating Causes, be ill Dyet, encreasing crude and viscous pituitous Matter, as Cheese, Milk, Fish, Pulse, and gross Nutriments, and bad Air.

SIGN.

There is pain in the Region of the *Uterus*, which being crushed, 'tis much exacerbated; it hinders Conception, and causes immoderate flux of Menses. *Ætius* discovered them by putting his Fingers up the Fundament.

PROGNOSTICKS.

If too long delayed ere Cured, the *Uterus* being the common sink of gross and vitiated Menstruous Blood, it may be so encreased, that the whole *Uterus* may be made stony.

Nicholas Fontanus saith, *That he hath known it fill the whole capacity of the* Uterus, *and totally suppress the* Menstrua, *therefrom being made corrupt and purulent Ulcers.*

CURE.

A good order of Dyet set. 1. Preparation by *Saxifraga's* is to be instituted. 2. Evacuation of the Antecedent and Suppeditating Matter. 3. Solution of the Stone, and lenition or appeasing of Pain, with slippery making Medicines, may pass all under one; Juyce of Mallows, of Pellitory of the Wall, Bismallows, Liquorish, Fenugreek-Seeds, Line-Seeds, Oyl of Sweet Almonds, Broath of Licers, &c. Clisters also

of those Herbs, and the like, may be often injected, onely to mollifie and lenify.

Insessions also, Half-Tubs, Foments, and other Applications, are not altogether to be slighted.

After these, Extraction is to be made by the Midwife, putting up her Finger into the Fundament, and pressing down the Belly upon the Bones adjoyning near the Privities, that the place the Stone is seated in may be lifted up ; then with a Crows Bill, or Nippers, artificially drawing it out.

This done, a Prophylactick *Method* is to be kept for some while after.

CHAP. VIII.

Of a Cancer of the Uterus.

DEFINITION.

C*Arcinoma Uteri*, or a Cancer of the *Uterus*, is an uneven, sublivid, and painful swelling, made from *Atrabilis* and adust Melancholy ; sometime from the matter sharper ulcerating, and of bad curation.

CAUSES.

Causes be, first and chiefly a Scirrh, for a Scirrhous Cause is onely Melancholy thickened, and not yet adust, but receiving adustion, it turns a Cancer, and is called *Scirrhus Carcinodes* : Cancers often follow Scirrhs of the *Uterus*, being ill cured ; for then they easily degenerate cancerous.

2. Its Original Cause is an atrabilarious Humour, menstruous Blood is sometime detained, and afterwards made dry, and acquires adustion.

SIGNS DIAGNOSTICK.

1. 'Tis a Tumour hard and renitent, blewish, uneven, and very painful, in the Capacity or Neck of the *Uterus*.

2. The Tumour may sometimes be seen by *Speculum Matrices*.

3. There is pungent pain about the Share, *Abdomen*, and Loins.

Signs of a Scirrh degenerating into a Cancer, be, If before, because the matter was more cold and dry, there was no pain ; and now from the matter growing more acrimonious and hot, it begins to pain, but hardness remains as did in a Scirrh, without effecting a Disease of extraordinary magnitude ; yet *Riolanus* saith, The magnitude of the *Uterus* is greatly

greatly encreased thereby, so that sometime it hath been seen as big as an infants Head.

PROGNOSTICKS.

1. At first it might be remedied, but then, because it brings not much molestation, 'tis disregarded.

2. Grown, tis incurable; and so much the worse, because feculent excrementitious Blood is always nourishing it.

DIFFERENCES.

Differences are twofold: 1. Not ulcerated, made from a milder Humour, whereof we have hitherto treated.

2. Ulcerated, from a more sharp Humour; Adustion and Putrifaction make Humours sharp; it hath more sordid Lips than a Non-ulcerate, from whence efflow a thin, yellow, or black stinking Humour; nor is its pain gentler, but of harder curation than a Non-ulcerate-Cancer, called by some notwithstanding, *An hidden Ulcer*.

CURE.

Cure is treble: 1. To stop its generation in a Scirrhous matter.

2. For a whole Cancer.

3. For an ulcerated one.

First, To prohibit the turning cancerous of Scirrhs, or mutation of the scirrhous matter into a Cancer.

1. Letting Blood is thought very conducible; it may be made in Ham or Arm, chiefly in Hæmorrhoids, for they vent out gross feculent parts of the Blood, and avert: Bleeding is best in Spring and Fall; if she have not her *Menstrua*, chuse the *Saphena*-Vein.

2. Such Simples as purge Melancholy are to be prescribed, of not too heating Purgers; this must be frequently done, and better it is to take two too weak, then one too strong; *Senna*, *Epithimum*, *Myrobalans*, and the like, conveniently mixed, both in quantity, and with due Correcters, steeped in Whey, in form of a *Nodulus* for half an hour, the Whey being first made scalding hot, then lightly pressed out and drunk; the force of the *Nodulus* may last four or five times for so using.

3. All Substracters from the antecedent Cause, are to be used, of which the aforementioned are not to be neglected.

4. Topicks, which are to be applied to the Privities, being moderately cold, and drying, and mild; an Oyntment of Oyl of Roses, and Yolks of Eggs, with Camphir, prepared in a Leaden Mortar, is most excellent. 2. Juyces may be injected into the *Uterus*, as of Herb-*Robert*, Milfoil, and Mullein, which are commended; or Decoction of green Cori-

Coriander, *Nimphea*, and Poppies boiled in Milk; or Unguents dissolved in Milk, or suitable Decoctions, may be injected.

Riverius saith, With the following Receipt, the cancrous swelling of the Paps have been healed; ℞ of the Oyl of the Yolks of Eggs, ℥ij. Juyce of Nightshade, Pauls Betony, and Housleek, *ana* ℨiij. crude *Mercury*, ℨij. let them be beat in a Leaden Mortar, with a Leaden Pestil, till they attain to the thickness of a Liniment; Foments also for the washing of the parts affected, of the precedent things, or their like, may be made very useful.

Secondly, If the matter be already made cancerous, and the Cancer hath received growth, though not brought to perfection, there is little hope of Cure; if confirmed, there is none: Here, if there be any hope of Cure, (after using of Generals, as in the Direction for preventing its growth, is instituted) we must flee to Specificals, but mild, for 'tis apt easily to be enraged, and pain to exacerbate; therefore injections of *Saccarum Saturni*, beat in a Leaden Morter, with Juyce of River-Crabs, are specifical; Decoction of Frogs, or Herb-*Robert* so injected, Oyntments of *Pompholix*, Cerufs, Camphir, *Saccarum Saturni*, Oyl of Roses, *&c.* with a Cataplasm of Frogs boyled, are specifical.

If it be confirmed, we must onely use Palliatives, that misery may be the less, and life the longer; the part being now hardened, 'tis most difficult to mollifie it, and restore it to its former sanity; therefore the chief thing now must be mittigation of the pain; Injections of emollient Anodine Simples, with Sperm of Frogs, Foments and Insessions, are to be had in use; Narcoticks and great Dullers of the pain, in more urging Torments, are allowable.

Thirdly, If ulcerate, we must accommodate Medicines to it, as Metals, Mineral-Waters, Dryers, Dullers of Acrimony, and Protracters of its augmentation, the Ashes of River-Crabs washt in Nightshade-Water, mixt with Lead, or Antimony, is much trusted to by some in an ulcerate Cancer.

If much Blood flow from the ulcered Cancer, as often do, the best is Juyce of Plantane and Frankinsence injected into the *Uterus*.

Lastly, If it may be hindered or cured, a Prophylactick Method is to be observed, lest a Relapse should happen afterward.

CHAP.

CHAP. IX.

Of a Dropsie of the Uterus.

DEFINITION.

A Dropsie of the *Uterus* is a repletion and distention of it from Water collected in it, either from fault in it self, or other parts, inducing a swelling and impotency.

CAUSE.

Cause is either essential, where, 1. The stopping of their wonted *Menstrua*, by a close closure of the *Uterus*, and the presence of waterish Humours in the *Uterus*, which not having passage out, because of the close shutting up of the Orifice, but heaping up more and more, do effect a Dropsie.

2. As a stopping of the *Menstrua*, and of the *Uterus* induces it, so also a weakness in the *Uterus*; native heat being very weak, and not able to make good digestion, nor expulsion of Humours that are gathered thither.

Causes inducing a weaknese of the *Uterus*, are either, 1. Abortion. 2. Laborious Births. 3. Immoderate flowing of Menses dilating that heat. Or, 4. Suppression of them, suffocating and choaking that heat. 5. Or windiness of it. 6. A *Mola*.

3. 'Tis made from copulation with one that hath an *Ascites* and Tympany of the Belly.

Secondly, By Consent: As,

1. From the Liver, which cooled over-much, and weakened, Dropsies generally spread over all the Body: Yet, as *Hippocrates* saith, *Dropsies of particular parts may be made without any defect in the Liver*: From the Liver comes forth the encrease of pure Blood, if its Sanguification be not spoiled; which if it be, instead of pure Blood, Water is made and distributed in the Body, in great quantity.

2. From the Spleen, which is contumaciously obstructed, but is the most seldom cause of all.

3. Distilling of a serous Humour from the *Vena Cava* into the *Uterus*.

SUBJECT.

Subject is the *Uterus*, Water being either collected and retained in its Capacity through close closure and shutting of it up, (*Primrose* denies this, saying, *'Tis not made in the Cavity; for if so, Water would flow out, as out of the mouth of a Vessel*) or made in little Bladders within the

Uterus, like *Hydata*, out of the which the Water comes not into the Capacity of the *Uterus*, or 'tis included in a Membrane.

SIGNS.

Signs of it are a ſwelling of the *Uterus*, ſo that they are often thought to be with Child; it dints, if the fingers do cruſh the Region of the *Uterus*; 'tis very diſcernable by ſight; the Woman perceives a ſquabling of the water upon turning of her in her Bed from one ſide to another.

2. There is difficulty in fetching her Breath.

3. There is *Nauſea*, and diſdain of Food. But

4. Great thirſt from thin and ſalt Flegm, though ſeated in the *Uterus*, yet communicating its vice to the Stomach, by the common Veſſels and Wayes.

5. Softneſs of the Paps, and want of Milk.

6. Shakings, Heart-pains, and Feaveriſh fits often afflict her.

7. The *Menſtrua* are ſtopt, or if they do flow, they are very few, or like waſhings of fleſh.

8. Smallneſs and leanneſs of the Neck of the *Uterus*.

DIFFERENCES.

Firſt, As to its Cauſes: 1. Eſſential, and then ſome Diſtemper or Diſeaſe of the *Uterus* went before, and there be ſigns of the *Uterus* being hurt: 2. By Communication, as from the Liver; then there be Signs of the Liver affected, the Blood is wateriſh, and there be Signs of great coldneſs and weakneſs of the Principal Bowels.

Secondly, As to the Subject or Part: 1. 'Tis made in the Capacity or Orifice of the *Uterus*; then by touch the *Uterus* is felt cloſe ſhut, a great looſe ſwelling is perceived, and the fluctation of Water there; ſometimes it happens in Child-bearing, and is not caſt out till the Birth, which is deſtroyed by ſo much ſtinking water. 2. 'Tis contained in certain Bladders and Veſicles adhering to the ſubſtance of the *Uterus*, in which the Orifice of the *Uterus* ſeems to be fallen together; there be greater Pains, there is leſs fluctuation and rumbling of the Water.

DIFFERENCES betwixt it and other Diſeaſes.

1. It differs from an *Aſcites*, 1. By leſs fluctuation: 2. By ſituation of the Tumour: 3. By ſigns of the *Uterus* onely affected: 4. An *Aſcites* alſo riſes from ſuperiour parts, and goes down to lower parts, and poſſeſſes the Legs. 5. There is alſo a bad colour of the Face.

2. It differs from Gravidity, or Great-Belliedneſs, becauſe, 1. The motion of the Infant is felt: 2. The Breſts are made more ſolid and full of Milk: 3. In a Dropſie there is a ſwelling of the *Uterus* according to the amplitude of the Belly and *Uterus*; but in conception 'tis more round

round and heavy. 4. There is a bad bloody Humour flows from the *Uterus*, soon ended, and comes not orderly again, which is not so from the birth.

3. It differs from an Inflamation of the Matrice, because in that there is, 1. A great burning and continual Feaver. 2. The Region of the *Uterus* feels harder. 3. Nor is there so much of waterish slimy stinking Excrements flowing away from the *Uterus*, as is made in a Dropsie.

4. It differs from Inflamation of the *Uterus*, for then there is present, 1. A Sounding, specially if the *Uterus* be struck. 2. Tension, or stretching out of the *Uterus*. 3. There is not so great a burthen and heaviness as in a Dropsie.

5. 'Tis distinguished from a *Mola*, because herein are, 1. A greater weight in the bottom of the Belly. 2. The Paps at birth time do swell.

6. From a Scirrh of the *Uterus*, for in that is great hardness, but a shining, softness and lankness of the flesh in Dropsies.

PROGNOSTICKS.

1. If it be in the whole Orifice of the *Uterus*, the Child growing bigger, the Woman grows better; 'tis cast out at time of delivery, the *Uterus* all the while before being close shut.

2. If Water be shut up in Blisters and little Bladders adhering to the *Uterus*, 'tis harder to cure.

3. In general 'tis a Cronical Disease, not quickly killing, or quickly forsaking the Diseased.

4. If the Water be not corrupted nor sharp, in time 'tis cured.

5. If it be not Essential, if obstructions be present, there is great fear of an Universal Dropsie.

6. If it comes before, it hinders Conception; if after Conception, it causes Abortion.

DYET

Must be hot and dry, all moist things must be avoided; she may drink pure Wine, or rather some pleasant Dyet-drink.

Air must also be hot and dry, either naturally or artificially, according to *Galenists*; see further direction for Regiment in the Chapter of the Dropsie-*Ascites*.

CURE.

In Cure, 1. Blood-letting is to be superseded, unless, 1. The Party be Phlethorick and Sanguine-coloured, young, lusty, and in the Spring time (for letting Blood weakens the inbred heat, and extinguisheth

eth the Spirits.) 2. If the Diseased wants her accustomed Evacuation by the *Uterus*, a Vein of the Ankle may be opened, with repetition. Or, 3. if the Hæmorrhoids be supprest, Nature having used to make a vent that way, are to be opened by Leeches.

2. Purging (to which some premise Preparers, which unless there be thick Humours present, are useless; for Water neither concocts nor is made thick) which saith *Hartman*, *Doth little good*, *unless when the vice proceeds from Liver or Spleen*, *then Antimonial Pills shew their efficacy.*

3. Diureticks excel Purgers, but are not so excellent as in General Dropsies; the best are the Roots of Flower-de-luce, Bark of Eldern, and of the Roots of Danewort, Saldonellas, Horse-Radish-Roots, Juniper and Broom burnt to Ashes, and steeped in White-Wine, and the Wine drunk: Medicines also from their specifical affinity to the part, are rather to be chosen, being good for Dropsies, than those that respect the part not at all.

4. Education of the Water by Injections, by Semi-Cups, or Half-Tubs, by Foments, or a Pultis of *Saldonella* to the Privities, are commendable; Issues are not good, but Pessaries, Clisters, and Emplaisters, such as are prescribed in the general Cure of Dropsies, are helpful: the skin of a Sheep new killed, and being yet warm, sprinkled with Wine, and applyed to the Belly, is commended.

5. Openers and Movers of the monthly *Menstrua*, if they be stopt, or flow not rightly, are chiefly to be insisted upon; Chalybrate Pills, and Histericks, having also a diuretick force and drying, are to be chosen.

6. Carminatives, either by the *M*outh, or in Fomentations, or in Clisters, are to be used, because commonly there is great plenty of windiness, which disturbs much.

If the Water stick fast in little Bladders and Skins, and be not eductible, or to be brought forth, Clisters are often to be given, and Vomiting, with Emeticks, may chance to break those Pellicles by its tearing, and plucking working; great and strong exercise also, leaping, jumping, and the like, may sometime break them, and cause them to send forth their Water.

Riverius also, to break these, commends this Bole to be taken twice a week, ℞ *M*ineral Borax, ʒ*s*. Saffron, ℈*s*. with Juyce of Savine, make a Bolus.

If the *Vena Cava* doth distil a Watery *M*atter, *Hartman* commends for a rare secret, Vitriol of *Mars*.

Lastly, The *Uterus* is to be strengthened and reduced to its right

temper

temper again, to perform its duty in due measure and manner.

CHAP. X.

Of Inflamation of the Uterus.

INflamation of the *Uterus*, is a preternatural Tumour risen from hot Blood gathered there and putrified, infesting with many Symptoms, and terminated in a Scirrh or Botch.

CAUSE

Is Blood which is hot and boiling, fallen by the Vessels into the substance of the *Uterus*, either from an hot Liver, or plenitude of the whole Body, attracted and moved thither by violent Causes. As,

1. Falls and Blows.
2. Retention of the *Menstrua*.
3. From cold Air, after a Womans Delivery unwarily taken in, it happens often, the Loches being supprest thereupon.
4. Hard Travel and Abortion, where the great pain, heat, and opening of the Vessels, causes the afflux of much Blood.
5. Violent drawing forth of the Secundine.
6. Exulceration.
7. Immoderate use of Venery.
8. Too swift diambulations, and overmuch painful journying, specially in time of bearing, or when their *Mestrua* are flowing.

SIGNS DIAGNOSTICK

Be generally taken, 1. From the *Uterus* it self, which is, first, Swelled, which is discerned by sight upon the Region of the *Uterus*. Secondly, Pained, which is as from an Inflamation or burning heat. Thirdly, Shut up, and drawn back towards the inward parts.

2. From the Symptoms which are present herein, and are, 1. An acute Feaver, constant and burning, from the Heart consenting with the *Uterus* by the Arteries and great Vessels; sometimes a *Lypiria*, wherein inwardly they are very Feaverish and hot, but outwardly cold, from tension of the Humours towards the inward parts.

2. Headach, which vexes most in the hinder part, and reaches to the Roots of the Eyes, from Vapours arising from the *Uterus*.

3. Pains of the Share and Loins, of the Midriff also, and Cannel Bones of the Neck.

4. A suppression of the Excrements of the Belly from heat and driness of the *Uterus*, and thrusting together of the Passages by the *Uterus*, stretched out.

5. *Menstrua* do suddenly sometimes go forth, but few in quantity and prave in quality.

6. The Pulse is small and often.

7. The Stomach is evil affected, from consent and bad exhalations.

8. Cramps and Convulsions in the Arms, Fingers and Neck.

9. A *Delirium*, and talking idley.

10. A fainting and failing of Spirits from the violence of the Disease, and Symptoms concomitant herewith.

PROGNOSTICKS.

Cure is hardly to be attained, if it hath gotten the Nature of an *Erysipela*, which kills the Child, and causes Abortion, nor if it be Gangræned; it is very doubtful if all the *Uterus* be affected, if Symptoms be many and great, if it turn to rotting, and break, for then there is an incureable Ulcer made, whence noysom Vapours are carried upwards, and affect the principal parts by consent, and at last may kill the Sick with a slow Feaver.

DIFFERENCES

Are either, 1. from the part; whereas, 1. It is of the whole *Uterus*, wherein is pain all over. 2. Of one of the sides, where the privy parts on that side are most hot and pained, and the Leg on that side is badly moved. 3. Or of the back part, in which pain urges more towards the Loins and Back, and retention of Excrements is greater from its lying upon and straitening the *Rectum Intestinum*. 4. Of the fore-part, in which, because it coheres with the Bladder, there is hurt of making Water, or a Strangury, and there is greater pain about the Secrets. 5. Of its Neck, where heat, swelling and pain are most felt, it is to be discerned red, and its Veins like Spiders Webs filled with Blood.

Or, 2. From the Humour; where, 1. It is made of pure Blood, wherein all Symptoms are more remiss. 2. Of Chollerick or Atrabilarious Blood, wherein all things are more cruel and dangerous.

Or, 3. From the Events; whenas, 1. It degenerates into a Scirrh: Symptoms are here more mild; a sence of gravity is perceived in the Womb, the evil lasts long, and at last a Dropsie of the Womb is frequently made. 2. Into an Abscess, then Pain, Feaver, and all Symptomes are increased; Horrors about evening especially do invade; there is a sense of somewhat fluctuating; it being broke, the Matter is sometimes poured out into the Capacity of the Womb, sometime into Vicine Parts.

Cure

CURE.

Cure is begun with letting Blood in the Veins of the Arm, whereby Evacuation, Revulsion and Interception of that hot and Chollerick Blood is made, and they derive better from the Liver, then the *Saphana*, which some appoint chiefly to be cut, because by reason of its vicinity and neerness to the *Uterus*, they think it draws Blood from thence most immediately; but opening of the Leg-Veins are condemned by others, because in a deficiency the opening of them draws Blood to the *Uterus*, but the Ham-Veins are better approved then the Feet-Veins for Derivation; and letting Blood is frequently to be performed according to the constitution, strength and age of the Sick, and condition also; if that she be not with Child, and so abortion may be endangered, or if it comes not after abortion, wherein the Woman voided blood very largly, and is faint: Blood also is to be drawn forth more largely or penuriously, according as the Feaver remains more intense or remiss, which is chiefly respected in opening the Cubit-Vein; and when as the turgent and redundant Blood is emptied, the cutting of the *Saphana* is more effectual, and less hurtful.

2. See that the Belly be not Bound or Costive, if it be, give cooling and Emolient Clisters.

3. For Revulsion, apply Cupping-glasses to the Shoulder-Blades and Loins, and with Scarification to the Hips, binding of the upper parts, *&c.*

4. Choller and sharp Humours are to be purged from the Blood, and though strong Purgatives are not allowed, because they irritate too much and move Humours to fall upon a part weakned, and not able to repel them, yet gentle benign Medicines do not hurt, but help and bring ease, as *Cassia* extract with Syrup of Violets, *Manna* dissolved in Broath, *&c.* *Avicen*, *Fontanus*, &c. think Clisters more conducible for Evacuation of the peccant Humours, but if they be very strong, so as to evacuate and carry Humours to any purpose, they exacerbate much, and may encrease the Inflamation; if they be gentle and emollient onely, they evacuate not the Humours, but Excrements of the Guts only, and are proper, if the Belly be Costive as abovesaid.

5. Topicals are in the mean while to be applyed, as Epithemes, and Fomentations, Cataplasms, Insessions, Pessaries, *&c.* which are to be made of things that cool and moisten without any astriction; yet we must observe that things that are too cold, or too long adhere to the part, are inimical to the *Uterus*, that being the place of Conception. Secondly, Things too cooling and repelling, may harden the Matter, and cause it to turn Scirrhous, for fear of which, some Resolvents and Emolients are to be mixt.

℞

℞ of Plantane, Night-shade, Water-Lillies, Lettice, Endive, and Violet Leaves, boil them in Water for an half Tub, or foment the Region of the *Uterus* therewith.

℞ of Plantane, Purslane, Red-Rose-Leaves, and Water-Lillies, boil them in Milk and Barley-Water, for a Cataplasm.

Dip a Sponge in Vinegar of Roses, and lay to the bottom of her Belly, betwixt her Navil and Share.

℞ of Juyce of Plantane, Sengreen or Purslane, and therein dip Wooll, and put it up for a Pessary.

℞ Juyce of Plantane, inject it by a Syringe. Or,

℞ of Oyl of the Balsom-Tree, Juyce of Plantane, of Purslane, of each equal parts, for an Injection.

A Decoction of the Roots of Endive and Cichory, or of Plantane-Leaves in Whey is held specifical, to be drunk for Inflamation of the *Uterus*.

Hartman and *Johnstonus* are highly opinioned of Mother of Time, boild in Steeled Water and drunk, or the Decoction applyed by Sponges.

CHAP. XI.

Of the Mola *in the Matrice.*

DEFINITION.

A *Mola* is a shapeless lump of flesh, without Bones or Bowels, growing in the *Uterus* from an imperfect Conception, from fault of the Seed, belying a true Birth, and gotten instead thereof.

Galen defines it to be a mass of flesh without form.

Ætius and *Paulus*, An hard Swelling.

Platerus saith, *It is an immoveable and insensible Body of soft flesh, that is void of a certain Figure.*

CAUSE.

The Cause is, first from faulty Seed, and that as well masculine as feminine together, (others onely allow the Womans Seed to be the cause hereof) which wanting a forming quality, and being drowned in menstruous, thick and humourous Blood, a shapeless mass is made, and by heat hardened.

SIGNS.

It is a Mass of Flesh, void of a certain form, immoveable and insensible, lying like a stone, with a great sence of weight.

1. It belies or counterfeits a true Birth, because, 1. Herein is longing. 2. Loss of Appetite. 3. Swelling of the Bress. 4. Stopping of the *Menstrua*. 5. A bad colour.

2. It is distinguished, First, From a true birth, because in this is, 1. No perceivance of its Body for many months, and then an hard senseless and immovable Body, is perceived. 2. There someimes follows a pricking pain, which is not in a true Conception. 3. The Woman perceives a motion like trembling and panting, distinct from that of the Infant. 4. Though the Brests swell, there is no Milk, it is from supprest *Menstrua*, and they flag afterward. 5. It differs in the bulk and figure of the *Uterus*, for in a true Conception it is chiefly lifted up towards the Navil, and softly straitened towards the sides; but in this the Belly is lifted up into all its dimensions. Secondly, From a Dropsie of the *Uterus*, for in that there is a soft swelling, it yeilds to pression of the Hand and Fingers, and the dints made therefrom, rise again in height, there is a rumbling and sense of water; which things are not so in a *Mola*, though a Dropsie may follow, and be conjoyned with it in time.

DIFFERENCES.

Some are more soft, watery, slimy and bloody; and some more feculent and hard; some flatulent, or puffed up, and spongy: They are not known to be in the *Uterus* of Bruits, they not abounding with *Menstrua*, as Women do.

Sometime they grow in the Neck, sometime also in the Bosom of the *Uterus*.

PROGNOSTICKS.

It is dangerous, 1. Because in time the Liver sometimes is weakened, and a Dropsie ensues.

2. They carry it in their *Uterus* two or three years sometimes, and sometimes is incurable if not looked to at the beginning.

3. It is sometimes very great, and is expelled with a very doubtful *Erysis*, and large fluxes of Blood accompany its egress, so that sometimes the Spirits being exhausted, and an Inflamation, Feaver and *Delirium* being raised, she dies in the act of ejecting it.

It is excluded sometimes before, sometimes with the Birth, and sometimes without it.

CURE.

In Cure we are, 1. To hinder its growth and encrease, and take away its aliment, for which Blood is to be drawn forth by the Arm and Ankles; Copulation, adding more weak Seed, is to be shunned; the *Menstrua* are to flow, and we must purge tenacious and vitious Humours from the *Uterus*: In Dyet, all fat, cold, gross, viscous, windy Meats are to be shunned; let her drink Wormwood Beer or Wine: Exercise is not so good here, as for Expulsion, if the growth of it may not be hindered; for it

rather moves flux of Humours that encrease its growth; but moderate and gentle exercises are not to be abandoned.

2. If grown, to expel it: Here such as are for ejection of the dead Child, and moving of the *Menstrua*, are useful; and such things as are contrary to those used for preservation of the Child in the *Uterus*, are to be instituted: In Meats, Openers, Attenuaters, and Dissolvers of concreted matter, are good; Exercise, as leaping, jumping, running, &c. that were for the dead Birth, are good.

Then after Preparation, give Purgers, and things that move the *Menstrua*, whereof take this for an Example: ℞ of Borax, Savin, Cinamon, and Diptamy of *Creet*, of each ʒj. Motherwort, *Nigella Romana*-Seeds, *Assafœtida*, Saint *John*'s-Wort, of each ʒß. take ʒj. for a dose in sugared White-Wine.

The Juyce of the Leaves of Lovage drunk in Mugwort-water, is held a secret.

Hartmannus saith, *A Secret is not more happily given for exterminating this, than the Pouder of Secundines, which is to be given more often, (if the* Mola *hath continued long) in Mugwort, Gentian, Penny-Royal, or Nettle-Water, some Cinamon-Water being always added*; and that hereby he cured many generous Women, which by learned Physitians were thought desperate.

Externally are many things to be used to relax the parts, and discuss and shake off the impacted matter, as are Insessions, Fomentations, Cataplasms, Oyntments, Pessaries, &c. of emollient and resolvent Medicines, as Chamomile, Mallows, marish Mallows, Mellilot, Mugwort, Dill, Rheu, Motherwort, &c.

Natural Bathes also, and such as have force of rarifying and dissolving, are good.

Some apply dry Cupping-glasses, and painful Ligatures about the Calves of the Legs for attraction sake.

If all Medicines fail, and the Woman is like to miscarry therefrom, *Platerus* advises, *That it be taken away by Manual Operation, or in extream peril, by Section made by the Abdomen into the* Uterus.

SYMPTOMS.

Symptoms happening herein are to be respected.

As, 1. A Dysentery, that commonly goes before the expelling of the *Mola*, and is to be cured as other Dysenteries.

2. Windiness, which causes great rumbling and distention, and is taken away after preparation and purging of the Humours, by Clisters, Pessaries of Juyce of *Mercury*, and Cardamoms, Insesses, and Unction

of

of the Pecten, with Oyl of Dill, Cummin-Seeds and Castorium.

3. Fainting and Swounding fits, that follow upon the great Hæmorrhages that happens in the Expulsion of the *Mola*, and are helped by Cordials, and such as strengthen the forces, and uphold Nature.

4. Clotted and congealed Blood, for whose Cure, if there be need, see the Chapter of Blood clotted in the Bladder.

CHAP. XII.

Of Condiloma Uteri.

C*Ondylomata*, are swellings of the Rinkles in the Neck of the *Uterus*, rising in height, and inflicting pain and heat there.

CAUSES

Are thick and adust Humours, or Humours that have flowen thither and are become rotten; they are often made after some Exulceration there.

SIGN.

They are like *Hyposarcoses*, they appear to the Eyes, they are Tuberculous and Membranous, they are rather lifted up while the Menses flow out, they are often joyned with *Rhagades*.

CURE.

A good order of Dyet prescribed. We must take away the Cause, we must repercuss and dry; if there be Inflamation, we must correct that by Anodines and Coolers, as by Oyntments, Insessions and Perfumes; if old and inveterate, 'tis good to use first Emolients, and then Digesters and Driers.

Rondeletius advises to this Pouder, which is to be sprinkled upon the parts, ℞ Savine, ℥j. Burnt Hermodactils, and Mirtil Ashes, *ana* ʒiij. Chalcitis, Allom, *ana.* ʒij. Red Orpment, ʒj. mix them all into a Pouder; this is rather to be used when they are hardned by long continuance, for then Consumption by Causticks, or a pair of Pincers, are to be ordained to take away the Tumid Flesh, and an Astringent Pouder presently sprinkled on the place that is nipt by the Pincers of Steel, Pouder of Egg-shells, and Mulleint Leaves.

Much more might have been spoken of this affect, but seeing they are caused and cured much after the same manner as *Condylomata* of the Fundament, we refer it thither.

CHAP. XIII.

Of Itching, or Itching Pushes in the Uterus.

Pushes of the *Uterus*, are Tubercles risen in the Neck, and effecting by their sharpness great Itching and Pain.

CAUSE.

Cause is sharp, bilious, and sometimes adust Humours insinuated there, and producing their effects.

SIGN.

There is great itching, which is sometime more painful; sometime scaley matter falls off; they are best discerned by *Speculum Matricis.*

PROGNOSTICK.

By encreasing it may degenerate into Ulcers; they are sometime very hard to cure, specially if they be Malign or Venerial, which often happen in Womb-Fury, yet may be made when that is not; and Womb-Fury may be caused without the conjunction of this.

CURE.

Preparation is made by Endive, Hops, Fumitary, Borrage, Lettice, Cichory, *&c.* then we must correct the quantity and quality of Peccant Humours.

Topicks used in Bathes and Insessions, a washing of the part with Wine and Niter, and such things as prohibit Itching; for which see Chapter of Itching.

If they be Venerious and Contagious, a Lotion of Plantane and Rose Water, with Aloes, and a little *Erugo Æris* artificially dissolved therein, is to be used.

CHAP.

CHAP. XIV.

Of Womb Melancholly.

DEFINITION.

MElancholly of Women is a *Delirium*, and sadness, with perturbation of the Mind and Sences, coming by Intervals, and without a Feaver; made from base exhalations from the *Uterus*, affected with a Melancholly Humour, dulling the Animal Spirits.

CAUSE.

Cause is Melancholly, and an earthly gross feculent Humour seated in the *Uterus*, and there exhaling to the Brain suliginous melancholly Vapours, which deprave the Animal Spirits, and sensitive Faculty, drawing the original of its growth from natural and dry Evacuation in the *Uterus* impedited, as either suppression of the *Menstrua*, or retention of the Seed, or both, which thereby putrifie.

SIGNS DIAGNOSTICK.

1. There is fearfulness, sadness, unsatisfiedness in every thing, dejection of mind, and sometime raging, anxiety and weeping, they sleep little.

They laugh, dote, talk idley, and are most garrulous at such time that the *Menstrua* might be expected.

2. Distemper of the principal parts, from the Vapours sent to them and afflicting. As, 1. to the Heart there is made anxiety, sadness, the Arteries of it beat vehemently about the Milt and Back. 2. To the Stomach there is made loathing of Meat, and want of Appetite, so that sometime the Sick thereby are greatly wasted. 3. To the *Thorax* are made great Pains from Vapours transmitted by the intercostal Arteries, and vellicating the Membranes of the *Thorax*; the side also, from the Region of the Heart to the left Pap, is often pained. 4. To the Jaws there is made a Sense of Choaking, and they are much vexed with driness there.

PROGNOSTICKS.

'Tis a Disease of some difficulty to cure, both in respect, 1. Of the Symptoms it hath with it. 2. Of the parts thereby Afflicted. 3. By reason of the stubbornness, being a cold and dry affect. 4. Of the great danger there is of the Brain being primarily affected, through long

long continuance of this Disease, whenas 'tis very hard (if at all curable) to be removed.

CURE.

Bleeding is first to be instituted (after an orderly Dyet, as is prescribed in the General Chapter of Melancholy) by Bleeding, open the Cubit-Vein first; then, if the *Menstrua* be stopt, open the Ankle-Vein some days before they are to come down: If Blood be more hot and black according to the *Galenical* Rule, we may more freely draw it out.

2. Preparation, and Alteration of the melancholy Humour, is to be made, by Cordials and Specificals for Melancholy; Borage, Bugloss, Dodder of Time, Balm, Rosemary, Archangel, Woodroof, Violet-Leaves, Vipers Bugloss, Fumitary, Featherfew, *&c.* boild in Whey clarified, and drunk; or Syrups of the Juyce of Apples, of Dodder of Time, of Borage, and the like, or Julaps of those Syrups and White-Wine, or Cordial distilled Waters are good for variety and change, which sometimes greatly pleaseth the Sick.

3. Purge with such as properly purge Melancholy, and are made friendly to the *Uterus*, by the mixing therewith Specificals to carry the force of the Medicine to operate more specifically upon the *Uterus*.

If she be Costive, help that by often Clisters. Medicines in substance, as in Pills, do dry too much, therefore Potions, or purging Julaps are preferred; Extract of black Hellebore, of *Lapis Lazuli*, &c. are Medicinal.

Venery is very helpful for her, acted moderately and seasonably.

Emollient and moistening Bathes are good, both to moisten and temper, and hinder thick and dry Evaporations, and appease watching; for which, if it be immoderate, we must use somnoriferous Emulsions, Julaps and Applications to her Head, Pomanders to smell to; and in extremity of watching, *Laudanum* to two or three Grains, may be given.

Comforters of the Heart, and Cherishers of the Spirits, are continually to be given, and whatever may avert and turn away Melancholy, and make her chearful.

CHAP. XV.

Of Symptoms affecting Great-Bellied-Women.

MAny, various and great are the Diseases and Symptoms that arise to Women during the time of their going with Child: The first, and that happen in the first times of her going with Child, is,

1. A Spasm or Cramp, chiefly vexing the Calf of the Leg, which is eased by anointing with Oyl of Bays by the fire, and wrapping an hot oollen Cloth thereupon.

2. A *Diarrhœa* or Lientery, wherein the Meat passeth through the Body just as it was chewed, no alteration being made.

3. Illiack Passion, wherein are great Torments and Belly-pains from the Guts inflamed, and involved one within another, called by some *Convolvulus*; and whatsoever here is swallowed down, is presently cast up again by Vomit, either because it cannot pass, or because Vapours arising herefrom disturb and evert the Stomach.

Cure it as a common *Illiack*-Passion, respecting the Fruit in the *Uterus*, and condition of the Woman.

4. *Nausea*, and Vomiting; This, as in Child-bearing, so also after Delivery, is very molestuous; and sometime Food, sometimes onely Humours, if the Stomach be empty, are cast out.

Disdain of Food is often concomitant herewith, and the Woman neither affecteth the thing she eateth, nor eaten, doth she keep it, or not without great offence.

The Stomach is to be strengthened: a clensing Potion premised, give Decoction of Wormwood, Centuary, Mint, Cinnamon, *Enula*-Roots, *&c.* but if a Decoction be too strong, steep them, being aptly prepared, in her Beer; if she dislike them so, from great Weakness of her Stomach, compose them into a mass, to be swallowed in Pills: give her every night going to Bed the quantity of a Nutmeg, of this or the like Electuary, ℞ *Marmalade* of *Quinces*, ℥ij. Conserve of Roses, ℥j. Cinnamon, Mace, of each ʒj. with Syrup of Mint, make it into a due form; Strengtheners and astringent Oyntments also for the Stomach, for External Use, are to be used.

5. Womens Longings, and coveting of divers and strange Aliments. See the Cure in the Chapter of Womens Longings.

6. Belly-ach, from Wind and bad Vapours. 'Tis taken away with Carminatives, and as is directed in the Chapter of Wind from the *Uterus*.

7. Toothach.

8. Headach and *Vertigo*, which also are made from filthy exhalations, and unwholsom vapours sent from the *Uterus* to the Head. See their Cure in the Chapter of them; particularly, 1. Respect the Cause; 2. The part from whence they arise.

II. In the middle time of her going with Child, are,

1. A Cough; This arises, 1. From compressure of parts. 2. Suppression of Humours, which putrifie and send molestuous and irritating vapours to the parts destinated for breathing; this sometime in the last Months doth urge most; and the reason may very well be, because then

a greater quantity of noxious Humours are heaped up, than were at first.

PROGNOSTICKS.

'Tis bad in Women with Child, because thereby the Vessels of the *Uterus* are sometime broke, and therefrom ensues Abortion.

CURE.

In Cure avoid all sharp and irritating things, give *Ptysans*, and sweet Wine, avoid such meats as stop the Pipes of the Lungs, and encrease an aliment apt to turn a pituitous Excrement: If the matter be more tenaciously seated in the Lungs, give expectorating Syrups, Lohochs, Decoctions, and Ptysans; Oyl of sweet Almonds is very helpful; anoint the Brest with loosening pectoral Unctions.

2. Fainting, panting of the Heart, and Lipothimy, from fuliginous and malignant Vapours communicated from the *Uterus*, whereby the Heart striving to expel those exhalations, doth frequently stretch and contract it self.

SYMPTOMS.

Symptoms hereunto annexed, are, Tremblings, want of sleep, Despair, Leanness, and a wasting condition.

CURE.

In Cure, Diversion of the Vapours, after a Lenitive, is to be endeavoured; Frictions of the lower parts, Ligatures, Cuppers, *&c.* are convenient; give her Balm-Water, Syrup of Mint, with other Cordials: If this doth no good, breathing the *Basilick* Vein is sometimes very helpful, both to refresh the Heart, and the Infant too, being almost strangled from the great quantity and bad quality of humorous Blood; yet we do it with some moderation, and supposing the Woman be young, fleshy and strong.

3. Pain of the Loins and Hips. See its Cure in the general Chapter of Pain, in our Chyrurgery.

4. Swelling of the Legs; this proceeds from abundance of gross cold Humours, through redundancy of them in the Body, being thrust down thither; this happens also in the last Months of her going with Child, they are scarce perfectly healed till they be delivered; yet in the mean time we are not to procrastinate the Cure, lest from the part too much weakened, and the Humour by long being seated there, growing more contumacious, a worse Case befal afterward, and it be harder to be cured. 1. We must go about Discussion, and Dissolution of the Humours and swelling. 2. Strengthen the part. If by the coldness of the

the part we fear a Gangrene, 'tis prevented by scarifying of the part, for so 'tis ventilated, and putrifaction impedited.

5. An Hæmorrage of the *Uterus*, or Hæmorrhoid-Veins, sending out Blood either from too great plenty of it, made from abounding of it in the whole Body, or weakness of the Birth, not attracting that that is sent thither for its nourishment, or prave Humours stimulating the expultrice force of the *Uterus*.

CURE.

Here we must, 1. Respect the Cause, which is either to lessen or amend the Blood, or to tame the acrimony of it: 2. The Effects, which is an Hæmorrage, which indicates a suppression; that is done by Astringents and Medicines that thicken the Humours, and fix them, and make the parts rough.

III. In the last months of her going with Child, is,

1. Costiveness, and hard Signs made from the *Uterus*, compressing the strait Gut; or secondly, from the driness of the fæces, the moisture of the alimentary matter being sent to the *Uterus*.

PROG.

By hard striving to go to stool, the Cotyledons and Vessels of the *Uterus* are sometime loosened, and there is fear of Abortion.

CURE.

Clisters are not now so good to be used, the Child being come to such a growth, but Suppositories in their stead; fat Broaths with Mallows, Syrup of Prunes, or Prunes first stewed, then pricked, and steeped in Infusion of *Senna*, then eaten, are very good; moistening and slippery food is best for her. See more in the Chapter of Costiveness.

2. Stopping of Urine, made also from largeness of the *Uterus* crushing the Bladder; or it may be made from other Causes, which, and whose Cure, see in the Chapter of an Iscury.

3. Swelling and puffing up of the Veins from gross and flatulent Blood; Phlebotomy, or opening a Vein, because it detracts nourishment from the Child, is not allowed: We must palliate, and keep a good Dyet till time of Delivery, for then these Affects are wont to be dissolved.

4. An effusion or pouring out of water from the *Uterus*, which was gathered in the time of their going with Child 'twixt the Membranes comprehending the Birth, and being now heaved up in great plenty (specially in such as have lived an idle and sedentary life) Nature casts it out after this manner: It hath with it paleness of face, lankness of

the skin, windiness, and are like to those in Dropsies, there is fear of it turning to a Dropsie, the retentive faculty is weakened, and the Child not free from danger; nor may such a proper Cure as ought, be administred; she must use a drying Dyet, roasted Meats, Bisket made with Aniseeds, Sarsaperilla-Drink, and Fruits that are dry, and have some Astringency.

Emplaisters may be applied to the *Pudendum*, and some gentle laxative Apozem cannot bring any great prejudice, being discreetly administred.

CHAP. XVI.

Of Abortion.

DEFINITION.

ABortion is a depraved action of the *Uterus*, the Infant being immaturely and before its legitimate time cast out, unperfected and violently being excerned, caused from weakness of the retentive or too great force in the expulsive faculty of the *Uterus*.

The Seed not as yet conformed, is called *Seminis effluvium*, that is, Cast out: for whenas Nature propagates greedily its own Sex, in reference hereto the propensity in Man to ejaculate Sperm, is not greater than the greedy coveting in the Woman to suck it in, and Nature is as industrious now to keep it, and cherish it; the *Uterus* after the act being close shut, as before covetous of receiving it, the *Uterus* then gaping; but from impotency in it, or provocation, made from their several Causes, it cannot keep it, or is forced to cast it out before it be formed.

CAUSES.

The Causes of Abortion are either Internal or External:

I. Internal; which is either, First, From vice of the expulsive faculty, made to act either from acute Diseases, or sharp Humours, from winds, Inflation, and Inflamation of the Womb, whereby the parts are sorish, and cannot well endure to be crushed: 2. From great astriction of the Belly, so that great straining is made to cast out the hard Excrements: And *Hippocrates* saith, *The Tenasmus, or a Disease moving many and troublesome Stools, coming upon Women with Child, causes them to abort.* 3. Violent Causes, as strong Vomits, and purging Medicines, or a natural Flux, exceeding in quantity, and too frequent in motion, from shard may stimulate the expultrice. 4. From great weight of Humours, and

burthen, so that Nature is forced to abort, or cast out, to ease her self.

Secondly, From vice in the retentive faculty, which arises, 1. From abundance of moisture, and slippery Humours, or flegmatick and loose, whereby the Ligaments are laxated, and the Child slides away. 2. From two or more Children, which the *Uterus* cannot well contain. 3. From often use of Venery, whereby the *Uterus* is made slippery, and more open. 4. Fatness of the *Uterus*, whose Bodies also usually are fat.

Thirdly, From weakness; which is made, 1. From bad Affects and Symptoms, so that it hath force no longer to retain the birth, as are Convulsions, Swoonings. 2. Loosness of the Ligaments, from long lasting, waterish fluxes, and moisture. 3. From Distempers, as too great heat, cold, driness, or moisture.

Fourthly, From Diseases of magnitude, as, 1. A Mole. 2. Scirrhs, or great fleshy Substances, so that the Child is crushed, wants room, and is sometimes suffocated, and dies. 3. From Apostems in the *Uterus*.

Fifthly, From Nourishment: And first, From want of it, the Infant dies, and abortion follows; that is, 1. From letting her Blood too much in the time of her going with Child; 2. From a *Tabes* or Consumption that the Woman labours under. Secondly, From too great plenty of it, as surfeiting of too much Meat and Drink, strangles it. Thirdly, From bad quality in the Nourishment, and Medicines, moving the *Menstrua*, poisons. &c.

Sixthly, From evil Conformation of the *Uterus*; as, 1. Very great and bulky, so that the Child is not fitly closed and comprehended in it, but is loose and slips out upon any light occasion. 2. From too great straitness of it, whereby both the Child is killed, and not having room, is forced out also: as straitness of the Stomach may cause vomiting.

II. External Causes are either, First, In the Air; which is hurting either, 1. Naturally, as is hot and moist; *Hippocr. Aph.* 12. *Sect.* 3. saith, *If Winter was Austral and Rainy, or dry, and a North Wind blow, Women, to whom their Birth happens in the Spring, upon every light occasion do abort.* 2. Artificially made unwholesome, as stinking, made from Bogs, Jaques, or fumes of *Assafœtida, Galbanum, Castorium*, the snuff of a Candle, or the like evil Stenches; for the *Uterus* flies stinking things, and embraces sweet.

Secondly, In Dyet; which belongs to external Causes; but of that we have already spoken.

 Thirdly,

Thirdly, From violent Causes; which, 1. Either cause solution of continuity, or too great concussion and shaking of the *Uterus*, as is sneezing, jumping, leaping, running, dancing, blows, falls, and the like.

Fourthly, Vehement vexings, disquietings, chidings, anger, wrath, perturbation of the Mind and Senses.

Fifthly, Sudden frightings, swooning, failing of the Spirits, the noise of a Gun, clap of Thunder, and the like, do sometime cause, and much further abortion.

SIGNS DIAGNOSTICK.

Signs preceding Abortion, are, 1. A lessening of the Nipples and Paps extenuated, which shews the want of Blood in the Veins of the *Uterus*, and of the Paps, or that through violence of the Birth, or rupture of the Vessels, the Blood is rushed into the *Uterus*, from the Veins of the Paps; for then the Paps that were full and plump before, slack, and become lank and small: *Hippocrates* saith, *If a Woman hath Twins, and one be a Wench, and the other a Boy; if the right Brest is suddenly diminished, she loseth her Boy; and if the left, her Girl.*

2. Much Milk flowing from the Nipples.

3. Pains about the Belly and Loins, which end about the Share, and *Os Sacrum*; 2. About the Region of the Reins, descending to the *Hypogaster*, chiefly arising from Cold; 3. Painful Throes.

4. The Child is fallen down lower then duely it ought, and the expultrice faculty is mightily provoked to cast it forth.

5. There flows out a thin watery and bloody evacuation from the *Uterus*; or *Menstrua* being black, and Throes accompanying, certainly denote Abortion near.

6. If in acute and dangerous Diseases she happens to be in Travel, both she and the Child too, are usually killed thereby.

7. Shakings of the parts, and trembling motion, and redness of the Face, and a disturbance in her Body, are sometimes Foretellers and Forerunners of Abortion.

PROGNOSTICKS.

1. Abortion is most dangerous, or they are most apt to abort in the sixth, seventh and eighth months.

2. Frequent Abortion causes Barrenness.

3. From violence and disturbance in Nature, acting contrary to its mutual Harmony, Abortion is far worse than a legitimate and natural Birth.

4. Sometimes Abortion threatned, by Medicines is stayed or deferred for a while, and then returns again.

CURE.

CURE.

Cure is altogether preventive, in which, 1. We must respect the Cause, which if it be from Phlethory, letting Blood is rather to be done then refused. *Fernelius* asserting, that unless a sufficient quantity of Blood be drawn out before that she looks for Delivery, the Child will be overwhelmed and suffocated with plenty of Blood, which may fall out of the Veins into the *Uterus*, they opening through fulness: some bid a Vein to be cut before Conception. 2. If *Cacochymy* offends, we must purge, and take away the irritating Cause, and temper Acrimony. 3. The Bowels must be corroborated, the retentive faculty confirmed, Distemper corrected, and things hurtful avoided; all which prevent well, if used before conception.

Zacutus Lusitanus found Cauteries of exceeding excellency for Derivation and Evacuation of Humours; which if they be too thick, we must thin them, if too thin and waterish, thicken them.

In too great moisture, Sweating and Dryers are useful; in Drinesse, Moistners and Nourishers. Precaution before Conception, by fitting the Body, and freeing it from all infirmities, is as useful as defending it, when it is conceived, from Death and Miscarriage.

Before Abortion is nigh, these Medicines are good Preservatives. 1. Sage-Ale drunk every morning, or Cinnamon boild in Beer. 2. *Aurum Potabile*, which strengthening Nature in her Center, fortifies all Parts. 3. Juyce of Lobsters given twice a Month in Wine, or the Salt of them, are good Preservatives against Abortion.

These are held for Secrets, and if the Child be not yet divulsed from the *Cotyledon*, certainly prevent Abortion; ℞ of the Leaves of Gold, xii. *Spodium*, ʒß. Mastich, Roots of Tormentil and Bistort, of each ʒj. mix them; give ʒj for a Dose every morning in Plantane-Water, or rather in a draught of Ale wherein Tansy is steeped, for Tansy by a Magnetick Quality draws the Child, keeps it in its natural place and order. 2. The Stone *Ætitis*, or *Lapis Prægnans*, so called, because there is one within another, and signifying the Stone with Child; this if hung about a Womans Neck, so as it touch the Skin, will the most surely, among helps, preserve the Child in the *Uterus* till time of delivery. 3. Garden-Tansy bruised, sprinkled with Muskadine, and applyed to her Navil: Also the Load-stone applyed to the Navil, or Coral, Emeraulds, and Jasper-Stones; or Bones of a Stags Heart worn about the Neck, or under the Arm-holes, are held Specifical. *Zach. Lusitanus* commends a Girdle of Sea-Horse-Skin, or Wolf-Skin. These following Pouders are also proper against Abortion, ℞ Roots of Bistort,

shavings of Ivory, *ana.* ℨij. Red-Coral, Amber, Borax, *ana.* ℨiß. Coriander-Seeds, ℨiij. Cristal, Kermes-Berries, Magister of Pearl, and Coral, of each ℈ß. mix them into a Pouder. Or, ℞ Shavings of Ivory, Date-Stones, Mastich, Roots of Bistort, *ana.* ℨij. *Manus Christi Perlata*, ℨß. Leaves of Gold, n°. vi. make a Pouder. Or, ℞ Cochineal, Coral, Roots of Bistort, Plantane Seeds, *ana.* ℨj. Cinnamon, Red-Rose-Leaves, *ana.* ℨß. Leaves of Gold, n°. iv. cut small, and mixed with the rest in Pouder; Astringents in several forms are outwardly to be used: together with the use of these the Labouring Woman must beware of too violent motion. Sit in rest and quiet, flie all molestations, and whatever may enrage the Humours. Copulation must be shunned, for in taking in new Seed, the young Birth not well firmed, is loosened and ready to fall out; a good Dyet must be kept, and not apt to engender Wind.

SYMPTOMS.

Symptoms, as vehement pain, *&c.* are to be lenified, and the forces upheld by all means we can devise, and the Heart is to be comforted by Cordials.

If Abortion cannot be prevented, then we must promote the coming forth of the Child; dispose all things to its ease and orderly coming forth, taking direction from the Chapter of a Legitimate and Mature Birth.

CHAP. XVII.

Of the Dead Child.

THE Child dies in the *Uterus*, sometime sooner, sometime in the last Month, from defect or bad quality of nourishment, from violent Causes, Internal or External, or about time of Delivery, from hard labour, *&c.*

CAUSES.

I. Defect of Aliment is made, 1. From the Womans small nourishment. Or, 2. from the Nourishment extracted, as is made in letting Blood in great Hæmorrhages, whereby Nature sends all the Nourishment from the Child, to make good Blood to fill up the Veins that are empty in the Woman.

II. The badness of Alimentary Juyce, or redundancy of Vitious Humours that kill the Child, the Womans Body being Cacochymick; or it is made bad from other Causes.

III. From

III. From Violent Causes. 1. Inward, as violent strong and inimical Cathartick Medicines. 2. The falling down of abundance of slippery moist Humours, that loosen the Ligaments, and slacken the Vessels. 3. Violent Feavers, wherein are bad and dangerous Symptoms concomitant.

2. External. As, 1. a Blow, *Riverius Obs*. 34. *Cent*. 3. by too great Exercise after a Blow. 2. Forcible Percussion, or Excussion, as Coughing vehemently, loud crying, and earnest Vociferations, Sneezing, *&c*.

3. Frights, and sudden and dreadful scares and terrours.

Lastly, It dies by hard labour, by indisposition in the Woman, made from several Causes, or unskilfulness in the Midwife in delivering it.

SIGNS.

Signs are, 1. A sudden falling and slacking of the Breasts, so soon as the Infant is dead. 2. Coldness of the Navil, and also Belly. 3. No motion of the Child is perceived, but she perceives a kind of fixt and unmoveable Body in her *Uterus*. 4. Wet your Hand in warm Water, and lay it on her Belly, and the Child, if alive, will stir thereby. 5. Her Urine is thick, stinking, and full of base Sedementary Matter. 6. There be Dreams of dead Men, and frightings out of sleep. 7. She covets strange Aliments, not ordained to be eaten. 8. She looks scurvily. 9. Her Breath stinks. 10. She wants her usual mirth. 11. She perceives a distast of Spittle coming to her Mouth. 12. The Child is apt to swag and sway to this side or that, as she turns her, more then it did when it was alive: Yet when Children are alive, but misplaced in the *Uterus*, they are apt upon the stirring of the Woman to have a preposterous swaying to this side or that; but some advise to hold the Stone *Ætites*, or the Herb Tansy, to the Navil, which will remedy that swarving, if the Child be alive, but not if dead. 13. Half a point of White Wine burnt wiih ℥ss. of Cinnamon, and Drunk, if Child-pains come then upon the Woman, the Child is dead; if not, it may be weak or sick in the *Uterus*.

CURE.

Assoon as we are certain of its being dead, we must bring it away, with Medicines Internal and External; Internal are such as are set down for bringing away the Birth, and expelling the Secundine. 1. Therefore in form of Pouders most efficacious Simples may be reduced and composed. *Riverius* hath two excellent Pouders, the first is this, ℞ of the dry Leaves of Savine-Roots, of Birthwort, Myrrh, *Castoreum*, of each, ʒj. Cinnamon, ʒss. Saffron, ℈j. mix them all into a Pouder, give ʒj. for

for a Dose in Savine-Water; or take of Diptamy of Creet, Savine Borax, of each, ʒj. mix them into Pouder.

Prevotius sets down, as excellent, this Pouder, ℞ of Mineral *Crysocolla*, ℈ij. or Borax, ʒj. Cinnamon and Saffron, *ana*. ℈j. make a Pouder, give a dram in White-wine or Mugwort Water.

The Pouder of Diptamy alone is very prevalent.

Angelus Sala greatly applauds *Mercurius Vitæ* for its force, in sending out the dead Child, given to four or five Grains.

2. Potions also as well as Pouders are prepared, and of as great efficacy for expelling the dead Child. Where, 1. a strong Decoction of Hyssop drunk hot, or its Juyce, when it may be had, obtains the chiefest place. 2. The Juyce of Lovage, or in Winter, if that may not be had, the Seeds of Lovage in Mugwort-Water, are held a singular secret. 3. *Fontanus* his Pouder of *Euphorbium, Diptamny*, of each, ℈j. Borax, ℈ß. *Cantharades* prepared five Grains, taken in ℥iij. of Decoction of Savine, for a Draught or Potion, is exceeding strong, and is warily to be given. 4. Juyce of Scordium, ℥ß. with Saffron. 5. The Milk of a Bitch, newly having pupped, is commended.

In External things, or Topicks. 1. The Stone *Ætites*, being held to the Privities, by a magnettick vertue draws away the Child. 2. *Hartman* saith, *The Eyes of an Hair dried, and with Pepper bound to the Crown, forces out the Child dead or alive.*

Clisters, Suppositories, and Pessaries, of proper and irritating Simples, are convenient.

Foments and Unctions of those parts appertaining to the *Uterus*, to make slippery, mollifie, and dilate the Passage, and provoke the Expultrice Faculty of the *Uterus*, are not to be neglected; Oyl of Tansy, or the Juyce of it, to anoint the Privities, is principal.

Suffumes of *Galbanum*, of Asses-Hoofs, (by a Funnel, of the cast Skin of a Serpent) and of Brimstone, are Medicinable.

Things also applyed to the Thighs, as was directed to facilitate the Birth, are useful.

If yet by all these it be not avoided (as it will hardly but be) and be very hurtful to the Woman: Chyrurgery must be exercised, the Child must be drawn out with Instruments, considering the strength of the Woman, and the disposition of the Pulse, that it may be done with more safety.

Riverius, after the use of all inward Medicines, advises a good strong to be taken, whereby sometime, with the abundance of Humours in the *Uterus* that are evacuated by it, the Child also is sent out.

CHAP.

CHAP. XVIII.

Of a Feaver happening after Delivery, or a Feaver of Milk.

Hippocrates saith, *Diseases happening after Delivery are very bad, vehement, and dangerous, in respect of the feculent bad matter they are made of, which is sometimes kept long, and putrified; all the purest part being sucked by the Infant, the dreggy, thick, black and melancholly gross Blood, is retained still in the Veins of the* Uterus *(being very large) from suppression of the Loches, or a vitious habit of the Menses retained longer then due, and corruption of them doth induce a continual putrid Feaver.* Errors in Dyet do often adde fuel to fire, and where the Cause is often times of it self too weak to raise a Feaver, eating of bad meats put on a vitious apparelling of the Humours, whence the matter is provoked to action, and Nature is impedited in digesting it otherwise.

2. As Feavers arise, 1. from the ill quality of the Humours, 2. from suppression of them, so 3. from redundancy of milk, which are Feavers of one day, and called *Feavers of Milk.*

SIGNS DIAGNOSTICK.

1. From *M*ilk, wherein is great swelling of the Brests from fulness of it, there is great pain of the Back and Shoulder-Blades, the Loches rightly flow, and unless the Paps be inflamed, or milk coagulated, are wont to cease the third or fourth day, and to be without danger.

2. From suppression of the Loches, or evil disposition of feculent humorous Blood; there went before a bad Dyet; there be Signs of the Humours corrupted, the wonted evacuation Nature used to have after the Delivery, is stopt, whence a putrid and continual Feaver arises.

PROG.

That made from *M*ilk is of lesser danger, and shorter continuance then that that is made from stopping of the Loches, or vitious apparelling of the Humours in the *Uterus*; that from *Milk* commonly ends the third or fourth day, and is a kind of *Ephemera*, or a Feaver of one day, as 'tis called; 'tis for the most part without danger, and is to be committed to Nature, a good Dyet being kept; and is wont to be terminated by sweat.

CURE.

In Cure thereof we are onely to use Remedies to such as are caused

from Humours ; where,

First, If the Loches be stopt, cut a Vein of the Ankle ; if that bleed not sufficiently, apply Cupping-Glasses with Scarification to the Legs and Thighs ; if time of the Flux be gone, and the Feaver still persevere, the Cubit-Vein may be opened, for this draws the Blood upwards, as the Ankle-Vein opened drew it downward ; yet *Galen* saith, *If a Vein be opened in any part of the Body, it will empty and draw from the Vessels of all parts.* Astringents are to be shunned.

Secondly, From an evil state of the Humours, or corruption of them, we may use gentle Purgatives; the Humours must be altered, sharp and too cold things are specially to be avoided.

The Feaver, if vehement, is to be respected ; Cordials and Coolers for the Heart and Spirits, are to be given to the sick Woman, and Nature is to be strengthened with Electuaries, Julaps, Confections, Lozenges, Ptysans, or what else the Sick best affects, made of such things as are generally prescribed for *Feavers*.

CHAP. XIX.

Of a Loosness following a Feaver, after Womens Delivery.

A Loosness often supervenes the *Feaver*, and is sometime and most commonly void of pain and acrimony, and flows healthfully, if not immoderate, chiefly in long lasting, for so it may weaken much, and lessen the vigour of the Spirits ; and then 'tis to be restrained by strengthening Nature and the parts, by gentle and wary means.

CURE.

It will not be amiss first to prescribe a gentle Purge, made of Infusion of Rhubarb, *Myrobalans*, &c. in Plantane-Water ; to the strained Liquors convenient Syrups to sweeten, as for a Julap, being added : *Fallopius* saith, *Rhubarb dries up superfluous moisture in the Vessels of the* Uterus ; but whether it dries so much, or no, it purges, & leaves behind a binding quality, & strengthening to the parts, and therefore best of all Purgatives in fluxes ; and Astringents are not to be used till the irritating or abounding Humours be evacuated, both which, Rhubarb doth effectually and methodically : After the parts are eased of the burdening Humours, the retentive faculty is to be restored and confirmed, which is done by moderate Astringents that have not a glewing force, but are friendly to the Bowels by correcting their slippery and non-retaining Distemper : they may

may be used in several forms most convenient both for internal and external use.

To this sometimes succeeds, and of it is made a Dysentery, or Bloody Flux, which brings with it a Feaver, cruel Torments, Watchings, and frequent Seighs. Here we may use the aforegoing Direction, onely adding the use of Clisters made of Plantane, Cinckfoil, Mallows, *Pimpinella*, or Burnet, Red Rose-Leaves, *&c.* boiled in *Milk*; yet the premising of a clensing Clister before one absolutely binding, is not altogether irrational.

Opening a Vein also, specially if the Liver be distempered, is very needful; choice is made of the *Basilick* or *Salvatella*-Vein in the Arm.

*M*any more might be added, but if need be, recourse may be had to the Chapter of a Dysentery, whence may be had ample Directions, and many *M*edicines very suitable hereto; so that Reiteration seems needless, and double labour, where single will serve, is to be avoided.

CHAP. XX.

Of Monstrous Births, or Imperfect Children.

MAny and very differing are the forms of deformed and monstrous Births; some being either ill conformed, as double-Bodied, a double Brain, when other Limbs are single; some parts placed upwards, as sometimes are the Genitals in the Forehead, that should be below; and sometime a single Body downwards, whenas 'tis double upwards; some are maimed, and some want Limbs and Parts; some are altered in respect of Sex, as Hermophrodites; some have Bestial forms; some in form of Birds, others four-footed, Diabolical and cruel, made of the seed of the Devil; some are an Ell long.

CAUSES.

1. The Cause is not certainly natural, say Divines, but the Hand of GOD miraculously effecting it, as sometimes it is; One Woman complaining of the many Mouths she had to feed, *viz.* her Children, brought forth a Child without a Mouth.

2. Astrologers refer it to the Stars, and position of the Moon in deficient degrees at time of Conception.

3. The Cause is Imagination of the Woman at time of Conception, diligently applying the sight of those things she saw, to her self: Hence

it is that some, having looked and pondered upon the sight of a ravenous Bird called *Harpa*, have brought forth such a one: Another brought forth a *Negro*, looking upon the Picture of a *Negro* that hung in her Chamber at time of Conception: A Woman at *Pisa* is reported to have brought forth a Child all hairy, like a Camel, because she used to bow every day to the Image of *John Baptist* cloathed in Camels Hair: Some Women in seeing an Hare, bring forth a Child with an Hare-Lip: One Woman seeing a Boy at time of Conception with two Thumbs, brought forth a Boy also on both hands double Thumb'd, as was the Boy she saw: Another Woman at time of Conception seeing a Child that had a great Head, from Water gathered in it, called *Hydrocephalus*, or a Dropsie of the Head, brought forth a Child with a great Head also, that was spongy, and the skin puffed up, but not filled with Water. As Women, so also Sheep are thus affected from the strength of the imaginatrice faculty at time of Conception; for *Jacob* laying peeled Rods in the Gutter where they were to drink, they brought forth parti-coloured Lambs: Women that seriously and deeply think of the ill-shapen Members they see in others, conceive and bring forth Children so mis-figured; also 'tis very bad for Women at time of Conception to see Pictures on a wall, or Images, for fear they bring forth Children of like conformation. Some think that Children are like the Mothers true Husband, that are got by another, because the Woman was in fear when they were got, and so conceived by the imagination alike: But, say they, If the same man get them when the Woman is not in fear, but secure, and her Husband far from home, the Child will have the likeness of its true Father or Begetter, because the Mothers Mind doth the Child dispose.

Moreover, some, according to the Vulgar Stories, having been struck with a piece of Flesh, the Child hath had the Mark of that piece of meat in the same place that the Woman was struck in; and some having struck a Woman with a Mouse on the Cheek, she hath brought forth a Child representing the figure of a Mouse on its Cheek: And why may not feeling, as well as seeing, move the imaginatrice faculty to effect these?

4. A Cause of many being born Crook-Back'd, great-Headed, from abundance of Humours, or full of running sores, or leprous, may be from the *Act* of copulation done at such time as she had her *Menstrua* on her.

5. Monsters are either made, 1. By the Devil, or also by the imagination of the Woman; or begotten by Beasts coupling with Women, the seed of the Beast, or bruit Animal, mixt with the Womans seed; so that the Birth participates of the likeness of both Getter and Bearer,

Na-

Nature ſtriving always to beget her like: So Men coupling with Bruits beget Monſters, half a Man, and half a Beaſt; and hence perhaps it came that ſome People are horned, wild, and live on Graſs, Herbs, *&c.* whoſe forms moſt ſhew them to be Men; ſome alſo have Tails as Beaſts, and many are variouſly formed, as if there was a form made equally concurring to Mans and Beaſts; ſometimes the fore parts are like a Man, and the hinder repreſent a Beaſtial Form. 2. Or by natural ill conformation in the *Uterus*, as where there was a deficiency in Nature, in making two diſtinct Bodies of matter ſo prepared and diſpoſed, that is, confuſed and cruſhed all into one, ſo that double-Bodied-Infants with their Members diſplaced, are herefrom made. Alſo ſuch as want full Limbs, or deficiency either in quantity or number of Members, may be from a ſimple fault in the Seed and *Uterus*, or ſome hidden quality making a deviation from Natures accuſtomed courſe in forming.

See more in our Book of Philoſophy, called Phyſiology, Jatroſophy, *and* Pneumatography, *in divers places; in our Book of Generation, the firſt of the Twelve Books of that Book; in our Book of the neceſſary parts God gave to all Creatures according to their knowledge, or the neceſſary Knowledge God gave to all Creatures, according to the Parts and Bodies He gave them; and alſo in our Chapter of divers ſhapes of Men.*

CHAP. XXI.

Of following Symptoms, or Diseaſes of delivered Women, as fault in quantity and quality of Loches, or Child-Bed-purgations; of Throes, or After-pains; of ſtopt Secundines, or After-Burdens ſtaid.

I. AN Inflamation of the *Matrice*, cauſed from hot and boyling Blood retained in the Veſſels, and putrifying.

'Tis known by the Signs of Inflamation of the *Matrice* in general, and cured ſo.

II. Fiſſures or Wrinkles, which are raiſed from the ſtretching in bringing forth the Child, and flux of *Menſtrua*.

They are cured with gentle aſtringent, and contracting Medicines, Injections by a Syringe of Comfrey-Roots, Bramble-Buds, Balauſtians, Sumach, Pomegranate-Rinds, Cypreſs-Nuts, and the like, or a Peſſary of them, or Oyntments, are effectual.

III. Ga-

III. Gaping of the Matrice, and loosness of the Privy Parts; they are to be seasonably contracted, else they may possibly hinder the Woman for having any more Children.

Here the foregoing Remedies may be used, adding stronger Astringents, as Decoctions and Baths of Oak-Buds, dry Sloes, *Acatia*, *Hypochistis*, Roots of yellow Water-flag, Medlars, Mastick, and Madder-Roots, or Oyntments of Dragons Blood, Gum Tragacanth, extract of Comfrey-Roots, Pouder of Tobacco Pipes, Oyl of Myrtles, of Mastick, *&c.* Natures work in contracting those parts that were before so dilated, is admirable.

IV. Excoriation of the *Uterus* after Delivery, being excoriated in the lower part.

Oyl of Saint *John's*-Wort for Unction, is most excellent; and a vulgar Remedy is Oyl of sweet Almonds taken inwardly.

V. Hæmorrhoids or Piles do happen to Women that bring forth frequently, and with difficulty straining to force out the Birth; the inward Piles are most often opened.

They are cured by Pollipody-Drink (after the *Saphena*-Vein in the foot is opened, and some lenitive Medicine to keep her Body soluble) by a rosted Onyon beat with Oyl, and applied Plaister-wise; or, if too hot a Medicine, Oyl of Snails, or Hodmondods excels; or a Pulteis of Wood-lice, bruised and mixt with Oyl, is incomparable good.

VI. There arises a Feaver from laborious and hard labour, and great pains.

VII. The Genitals swell from irritation by hard labour, and striving to thrust forth the Infant.

VIII. Sometime Convulsions arise; then draw Blood from the Arm and from the Foot; foment with Emollients, and laxative Medicines. *Hippocrates* saith, *They are very dangerous, because they argue a great weakness, and exceeding torments are wont to follow.*

IX. An immoderate flowing down of the *Menstrua*, or monthly Courses; this infirmity seldom happens to Women after their Delivery, but when they do flow after Delivery so immoderately, we must stop them.

A thickning and binding Dyet inclining to cooling, is most expedite; Broaths made of Comfrey and Knotgrass, are transcendent; or Shepherds-purse boyled, or taken in Medicine by a specifical Vertue to the Privities; or Leaves or Flowers of Bramble so taken, do cure them; Foments also, and Oyntments of Astringents, and Epithemes to the Liver (if that be distempered) are not to be neglected: *Nicholas Fontanus* saith, *If the Womans strength will bear it, there is not a surer Remedy than*

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letting Blood, which is to be done twice or thrice in the Basilick-*Vein*; binding of the upper parts, rubbing of the Extremities, and Cupping-Glasses to the Brests, are also by some used.

X. Sometimes an illegitimate stoppage of them follows, and then they are cautiously to be provoked to their due and orderly efflux, for which take advise with the Chapters of deficiency of *Menstrua*, or of their not duely and ample flowing.

XI. The immoderate flowing of Loches after the Birth; after the Child is brought forth, the spaciosity and thickness of the *Uterus* is gradually lessened by the effusion of Loches, which are nothing else but the Reliques of Blood gathered in Child-bearing between the fungous Conditories of the *Uterus*.

CAUSE.

The Cause is, 1. From immoderate opening of the Vessels.

2. From breaking of them.

3. From heat of the Blood, made from hot and sharp Medicines in painful Travail, to cause Delivery.

PROGNOSTICKS.

They are sometimes, both after a legitimate Birth, and Abortion also, so abundant, and flow with such an unbridled rashness, that often times therefrom is not a little danger of perishing; they are wont to cease within forty days, sometimes sooner.

CURE.

Cure is as for *Menstrua* immoderately flowing; this flux is not to be stopt, but moderated, and that with great wariness; for if by Astringents they be stopped, many and cruel Symptoms arise thereupon; Aliments must thicken, and have some astrictive force to restrain the violence of the Blood; Yolks of Eggs, Panatels, Rice Broath, Gellies, Meats sprinkled or dipt in Sawces effectual to this purpose; steeled Water, or wherein Gold hath been quenched, for ordinary Beer: Draw Blood by Revulsers to the superiour parts; bind the Belly up gently with a swadling Cloth, for so the vessels be compressed; Clothes dipt in Oxicrate are to be laid to the Loins. To temper the Blood in the *Vena Cava*, Internals may be given, as Julaps, Electuaries, Conserves, Syrups, *&c.* *Aurum Potabile* cures a flux, and provokes it where it is not, doing all things as Nature her self would have it. Externals also, as Oyntments, Foments, Injections; for which *Gallen* praises Juyce of Plantane cast in by a Syringe. If after these, clots of Blood remain in the *Uterus*, causing pain and tension, and other evils, by evaporations therefrom, they must be avoided.

XII. Suppression of the Loches, whereby that Blood that is heaped up in Child-bearing, is not evacuated after Delivery of the Birth, as 'tis naturally

naturally accustomed to be, and the amplitude of the *Uterus* is thereby not lessened; they may either be lessened, or quite suppressed; whereupon do follow to the Woman in Child-bed most grievous Diseases.

CAUSE.

Cause is either evil Dyet, or taking cold, or other Causes that cause suppression of the *Menstrua*.

SIGNS.

Signs are evident from relation of the Sick, who hath not had that accustomed and natural evacuation, the *Uterus* will remain stretched out and hard, as if it did still contain the Child in it.

PROGNOSTICKS.

Many Diseases and grievous Symptoms do arise herefrom, there is Inflamation of the *Uterus*, from the Blood putrifying that is stopt, and at last a Gangrene arises, which brings Death inevitably.

CURE.

We must not delay, we must draw down the Blood to the Womb, and open the vessels. 1. Give laxative and emollient Clisters: 2. Ligatures and Frictions; Cuppers to the Share and Hips are to be applied. 3. Open the Hæmorrhoids, if they used to flow; if not, the *Saphena*, or both Ankle-Veins. 4. Foment the bottom of the Belly, and Region of the *Pudendum*, to which adde Perfumes and Pessaries, beginning with mildest Simples first. 5. Internals, to open the mouths of the Vessels, and render the Blood apter to flow, and stir up the expultrice faculty in Nature: *Aurum Potabile*, where Nature is burdened, moves a flux, and stays it again, when all the oppressing and hurtful Humours are avoided, strengthening Nature in her Center, and performing all things, as 'tis the duty of Nature to do: *Forestus* gives successively Decoction of Squinanth in Broath. Lastly, We may give a lenitive Purge or two, nine or ten days after Delivery, of Infusion of *Senna*, Rhubarb, Agarick, *Epithimum*, and *Mechoacan*, as may seem most requisite. More Remedies may be sought out of the Chapter of suppressed *Menstrua*.

XIII. After-Pains or Throes do grievously torment some Women, and few are free therefrom after delivery of the Birth; but because within two or three days they usually cease, they do not desire the help of the Physician.

CAUSE.

The Cause is ofteneſt flatulent from taking cold, whereby wind from Distemper of the parts is raised, and mightily molests. Wind also may be

be made from Humours; without an outward distemper from the ambient cold Air.

2. The sharpness of Blood is reckoned as a great Cause hereof: *Fontanus* saith, *It is from a multitude of thick menstruous Blood retained*: Others say, *From Clots of Blood, or Blood concreted*: *Johnstonus* saith, *They come from too great narrowness of the Vessels.*

3. From Meats then taken, cold and windy in quality, as Fruits, Custards, Cream, cold Drink, &c.

SIGNS.

Signs are easily known from the relation of the Woman in Childbed.

PROGNOSTICKS.

Hippocrates thought Women to be most afflicted with Throes at birth of their first Child, but Experience shews that it is not an allowable Saying; few but are more or less troubled herewith after Delivery, but commonly after three days, of their own accord they are asswaged, unless some of the aforegoing Causes be in fault.

CURE.

In Cure we must respect the Cause: *Sennertus* omits Purges; if a cold distemper and wind offend, we must use Heaters and Carminatives, as well outwardly as inwardly, as in Chollical pains; but they are first to be prevented, if they may be, for which this Pouder is held of great worth, given presently after the Birth, ℞ Roots of the greater Consound, ℥j. Peach Kernels, Nutmegs, of each ʒij. Amber, ʒß. Ambergriese, ℈ſs. give one dram of it in Wine, or in Broath, if a *Feaver* be present.

If they cannot be prevented, they must be cured; the Belly must gently be bound up, that the *Uterus* stir not out of its place: Clisters are to be injected of Oyl of Almonds, Cammomile, Bays, &c. that are anodine, emollient, and carminative. Internals are, Cinnamon-Water, ℥ß. with two grains of Amber-griese, or ʒſs of Bay-berries taken in Muskadel, Decoction of Vervain, Decoction of the Grass of *Pernassus*, Oyl of sweet Almonds, all which excel; also Decoction of Cammomile-flowers, in white Wine, which *Forestus* holds for a Secret.

Riverius sets down this Pouder for After-Pains, ℞ of Date-Stones and Peach-Kernels, of each ʒſs. Nutmegs, ℈iv. Diamargariton calid, ʒij. Aniseeds, ʒj. Cinnamon, ℈iij. Saffron, ℈ſs. take one Dram in White Wine and Sugar once or twice a day: Or the following Pouder excels, ℞ Seeds of Carrots, Cinnamon, of each ʒj. Bay-berries, Datestones, of each ʒſs. Amber-griese, gr.iv. reduce all into a Pouder.

Topicals that help against these Torments, or After-pains, are Anodines, or such as operate by an hidden quality.

Anodines, or the choicest of them, are, 1. An Emplaister of Tar, Grease, and Doves-Dung, to be applied to the Region of the Kidneys. 2. An Emplaister of Onyons boyled well in Water, wherein, 1. Line, and Cummin-seed, and Cammomile-flowers have boiled, then being quashed together, mix therewith some Oyl and Pouder of Cinnamon, to be applied to the Region of the *Uterus*.

Anointings also with Carminative and Anodine Oyls, and Foments of Hysterick Herbs are helpful, wherewith the *Abdomen* and whole region of the *Uterus* is to be bathed.

Also the Skin of a Weather, being yet hot, the Weather having been newly killed, makes mild the Pain.

Suffumigations also, are not alittle useful, as of Bay-berries cast upon Coals, the fume of which the Woman is to receive by her Privities.

Things that help by an hidden quality, are these, recorded by *Johannes Prevotius*, *Ætites*, or the Eagles stone tied close to the Thigh, or the Jasper-stone, or Coral so used, and the Loadstone held in the left hand.

If these pains proceed from sharp and Chollerick Humours, they may be cured as a bilious Chollick; lenifying Julaps are to be given, and Clisters of Mallows, Marish Mallows, Pelletory of the Wall, Linseed and Violet Leaves boyled in Milk, or Posset-Drink, adding to ℔j. of the strained Liquor, Oyl of sweet Almonds, and fresh Butter, of each ℥j. Syrup of Violets, ℥jß.

Oyl of sweet Almonds is to be taken inwardly to ℥vj. in urgent pain.

If Blood be clottered in the *Uterus*, and therefrom pain be effected, 'tis to be cured as Blood clottered in the Bladder, where is sufficient direction.

Sometimes pain is in the Groin, from the *Uterus* conglobated there; then an Emplaister of *Galbanum*, and *Assafœtida*, with some Grains of Mosch in the middle, is to be applied to the Navil.

XIV. The After-Birth, After-Burden, or Secundine, is sometimes retained, and sticks still in the *Uterus*, that ought to come forth with, or presently after the Birth.

CAUSES

The Causes of it are ascribed, 1. To fears, terrours, and passions of the Mind, that detract Nature from her work and duty, and molest her in her Centre.

2. Taking

2. Taking cold, specially drinking cold Beer or Water, *&c.* that are Causes of hard labour.

3. Aromatick Drinks, or sweet, spicy, and odoriferous things taken and smelt to, are thought to draw the Matrice upwards, and retain it there.

4. Straitness of the mouth of the *Uterus*, and close closure, so that passage of it out is impedited therefrom.

5. Or if none of these Causes, or others that cause hard labour, be present; yet sometime the Secundine is fixed to the Womb, and so adheres to it that 'tis hardly pulled away.

SIGNS DIAGNOSTICK.

The Secundine, which is onely else but a membranous Cake, wherein the Child is invested and involved, wherein are many Vessels and Rivolets that the Child draws in Nourishment by, and Air; at time of coming forth of the birth, this membranous Skin is broke, from motion of the Child downwards, and comes out for the most part either with or presently after the Child; but sometimes the Vessels of it are so bound to the Cotyledons of the *Uterus*, that it sticks fast after the birth, and comes not forth, but is onely broke with violence of the coming forth of the Child; and pains in travail are thought to be chiefly from breaking of the Vessels of the Chorion, or Secundine, from the Cotyledons of the *Uterus*; and if such pains preceded not, there is fear the Secundine is still affixt: If there be more children then one, there is so many Secundines as there be Children.

PROG.

If it be left behind, and be not extracted till it putrifie, or rot, it brings many cruel Diseases, and direful Symptomes, communicating noisome Exhalations to the Head and Stomach, and principal parts, causing *Feavers*, Convulsions, Head-pains, Apostems, *&c.* which many times bring Death at last.

If it will not come forth, it will rot in time, and then it may easily be taken forth, or will come forth of it self, if it produce not many evils in the interim: So dead Children have rotted in the *Uterus*, and all their flesh consumed, and come out by piece-meals, the Bones staying still behind in the Womans *Uterus*, for long time after.

CURE.

Cure varies according to the Cause: If it stick fast to the *Uterus*, the Matrice being open, then putting in of the Hand, being warmed, the Nails paired, and anointed with Grease, and loosening of the Secundine

by gentle writhing of it this way and that way, lest the *Uterus* also be torn or pulled away, is to be done.

Secondly, *Hippocrates* advises to sneezing, some Pouders being put in to the Nostrils, and let her hold her breath, which forces a ruption of the vessels from the violent excussion that is made by sneezing.

If these may not thus be done by reason of too strait affixion of it to the *Uterus*, and weakness of the Woman, Suppuraters to make it rot sooner, are to be used, and then it may easily be brought forth by the hand put in as aforesaid.

Among Medicines, Internals of greatest vertue and efficacy, are these that follow, to expel the Secundine: As,

1. The Juyce of Vervain, taken to ℥j. or the Decoction of it boyled in Wine.

2. Decoction of Alisander so made.

3. Decoction of Mugwort and Featherfew.

4. Juyce or Decoction of Sage.

5. This Composition or Pouder, ℞ of Thyme, Centuary, Penny-Royal, of each ʒj. Roots of *Angellica*, Masterwort, sweet Chervil, and Cicely, of each ʒj*ss*. make a Pouder.

Dr. *John Smith* saith, *It is a wonderful Secret to drink the Juyce of Lovage in Wine, or Mugwort-Water, to drive out the Secundine.*

Forestus speaks of the same, saying, *A certain Midwife received it of a Jewish Physician, whereof a Cyath is to be taken in Renish Wine.*

Seeds of Lovage, Savin, Borax, Juyce of an Onyon, and Diptamny, are commended.

Gesnerus and *Augenius* greatly commend the stones of a gelded Horse, taken often in Pouder, in Broath, to the weight of a Scruple.

Prevotius praises the same, but adds to them Pouder of Diptamny.

Rulandus gave ʒ*ss* of Oyl of Juniper, with good success.

Hartman praises the Pouder of Secundines, and *Angelus Sala*, *Mercurius Vitæ*.

Externals are either thick and embodied substances applied, as *Mugwort* boiled very soft in Water, and applied hot to the Navil and Thighs, which *Rogerius* saith, will also draw the *Uterus* after it, if not timely removed after the Birth, and after Birth be come away.

Or Sage so applied, or Tansy applied to the Privities, is of great force, and *Lapis Ætites*, which readily draws forth the Birth and After-Birth, and *Uterus* too, if not timely removed.

Or thinner, as Foments of Decoction of Bay-Berries, and Leaves, with Vinegar of Roses, of Oxe-Dung boiled in Wine.

Or

Or Suffumiges, as that *Miraldus* so praises, of *M*arigold-flowers; which, saith he, doth easily bring forth the Secundine, although the *M*idwife hath lost her hold.

If other Causes be in fault, as closure of the *Uterus*, the foregoing Foment, and this Suffume, are very available to open it, and then the *M*idwife must gently dilate the passage more, and pluck out the Secundine that lies on an heap at bottom of the *Uterus*.

Other Causes must be put away, as Fears and Sorrows: If cold be taken, we must heat, and remove all Causes that seem to bring damage herein.

OF

OF FEAVERS.

IN these ſour Chapters of Feavers are many things, according to the Method and Matter of the Antients, as in the reſt of the Chapters of the Second Part, (Written ſome Years ſince) which all, or moſt of the Moderns in their Practiſes have hitherto retained, with ſome Correction and Additions, which we have ſelected as beneficially as we could: and the Readers may take theſe as the moſt general Rule or Method in Nature; but there is great variety, we can ſcarce find two exactly alike in any one Diſtemper: ſome have the Cauſes here ſet down, and not thoſe Signs; and ſome have thoſe Signs, but cannot be cured by that Rule, and thoſe Medicines; and ſome are handled in a far different manner from this Deſcription; and others differ alſo from them: and

and thoſe that do not differ in Kind, may in Degree ; Every *Quartane* muſt not be juſt ſo as Practicks have delivered, nor alwayes in that manner, nor is every Ague a *Tertian*, or every *Tertian* ſuch an one ; but ſometimes a *Quartane* turns a *Tertian*, and ſometimes a *Tertian*, a *Quartane*, or *Quotidian*. There is in one or other, at one time or other, as much variety and difference as almoſt is imaginable ; ſome have all heat, without any ſenſible cold, and ſome have all cold without ſucceeding heat ; ſome have ſometimes two fits in one day, and other times two dayes without one fit : in ſuch like reſpects, and as to the Cauſes, they are writ ſomewhat defectively, but we have from our own Obſervations (compriſed into a Practical Method) delivered a clearer and fuller Deſcription of all Agues or intermitting Feavers in Latine.

No Tradition ought to be rejected as it is Tradition, but as it is not Truth ; or if ſo, defective or ſuperfluous Truth.

CHAP.

CHAP. I.

Of a Quotidian Feaver.

A *Quotidian* intermitting Feaver, is an Ague made from putrified flegm, invading every day; the Greeks call it *Amphimerina*, and the Latines, *Quotidiana Febris*, because it makes a Fit every day.

CAUSES.

Causes of *Quotidian* Agues is ascribed to Flegm putrified or rotted in the Miseraick Veins, or first Region of the Body. Others allot the place of putrifaction in Intermitting Feavers, to be in the *Vena Porta*, and Bowels nourished therefrom.

All things that cause encrease of flegm, may be cause hereof, chiefly a weak heat of the Stomach and Bowels, cold and moist Aliments, or too great plenty of them, together with long sleep, a Sedentary Life, Idleness, Winter time, old Age, and Childhood, wherein it chiefly happens.

SIGNS.

Signs hereof are, 1. and chiefly, its daily invasion, and thence called a *Quotidian*.

2. Signs of flegm abounding, and a going before of such things that engendred Flegm. Signs of a flegmatick or pituitous habit of Body be, a bulky fat Body, a sluggish Disposition, and dull Senses; Dreams of Waters, and dull Actions, white and pale colour of Face, profound sleeps, weak Memory, *&c.*

3. From the time of its invasion, which is chiefly on Nights, which is the worse, because that time is designed by Nature for rest and refreshment.

4. From the manner of the fit, wherein cold is not felt great in the first fits, but encreases by degrees, and comes like a cooling without shaking, sometimes a light horrour, whenas the matter is more benign, only troubles: Heat at first appears not sharp but airy, and augments but

but slowly, nor is it called back with force and violence to the inward parts, as in a *Tertian* Feaver; and sometimes cold, sometimes heat is perceived, but with holding their hand on them longer, in their heat sharpness is also perceived.

5. From the Urine, which in the beginning is white, thin and crude, but in the process more thick and troubled, and often ruddy, when as the matter is concocted.

6. From the Pulse, which in the beginning is inordinate, and inequal, weak and slow, nor in the augmentation and encrease of the Ague is the Pulse changed much, either in celerity or strength.

7. From Sweats, which in the first fits is scarce reckonable, nor is it much afterward.

8. From Symptoms: Where observe, 1. that Thirst is not intense, but very little or none. 2. Difflation and puffing up of the Middriff. 3. Decoloration of the Face, which is not red, but duskish, and puffed up. 4. Their Vomitings, Stools, sleeping and inappetence, argue the redundancy of Flegm. 5. They do not cease in a perfect intermission, for sometimes the fit lasts twelve hours, and sometimes twenty four hours, and it appears continual.

DIFFERENCES.

It differs from variety of the Nature of flegm putrified, for if flegm be glazen, or vitreat, or acid, then they have invasions with rigour, and the sick is Feaverish and cold both together; because half the offending Humour is putrified, whence comes the heat, and the other half is not putrified, and thence cold shaking molests, and this is called, *Epiala Febria.*

2. If flegm be salt, it stirs up a kind of hot Feaver with thirst.

3. If sweet, they are made sleepy.

4. If acid, hungry.

5. If unsavory or insipid, without taste, they want appetite.

6. Thick, and then the Urine is white and thick, but afterwards grows redder with a Sediment.

PROGNOSTICKS.

This Feaver is very seldom, and some deny it to be, saying, *That Feavers invading every day, are either double* Tertians, *or treble* Quartanes; and the reason it is most seldom of intermitting Feavers, is, because flegm is scarcely ever inflamed.

2. It never invades young Men, or such as are hot, dry, and Chollerick by Nature, but those that are of a moist and flegmatick Temper,

that use Drinking, Bathing, and Idleness; old Men and Children are most taken with *Quotidian* Agues.

3. It lasts long, sometimes it is finished in forty dayes, sometimes not before three or four months. 1. Because of the thickness and contumacity of the Morbifick Humour. 2. Because there is a defect of heat.

4. It is dangerous, because from the Liver and Stomach being ill-affected, therefrom a Dropsie, Cachexy, Lethargy, or the like, may arise; and by reason of the Stomach offended, there often happens Swoonding; it easily obstructs the Spleen and Bowels in old Men and Children.

5. We may judge of it, according as we see concoction by the Urine, according to the strength of Nature maturely acting for its expulsion, and according to the quality of the matter; and other indications shewing the shortness or length of the Ague.

CURE.

Cure is performed, 1. by preparation, which is done, first, by opening of the first passages, and loosening the Body; as by Clisters, or a Vomit to clear and free the Stomach: Some, for this purpose, advise to Radish-Vomites; some highly extol *Aqua Benedicta*, for extinguishing the Ague also; yet premise strengtheners of the Stomach before evacuating and purging of it: Others advise the use of Stomachical Corroboraters to be after Purging of it by Vomit, which is most generally liked.

2. By Concocters of flegm, and a thick matter, that have an attenuating and cutting force, and fit the matter for expulsion; preparers of flegm are these, which also by a propriety resist the Feaver, and open the Conduits ordained by Nature, for the passage of such Excrementitious Humours, *viz.* Squills, or this Oxymel, Simple Oxymel taken to ℥ij. in quantity for once, or a Compound Oxymel of Smallage, Mother of Time, *Seseli* of *Peleponesus*, with Aromaticalls, or an Apozem of Fumitary, Bettony, Agrimony, Mirobalans, Calamint, Smallage, and Rhue-Seeds.

3. Purge, the Humour being thus prepared, with Phlegmagogues, Agarick; Antimonial and Tartarial Pils are most commendable.

4. If salt pituit be the cause, some open the Liver-Vein of the right Arm, else not.

5. Diureticks, and Sudorifficks, Sassafras, a Decoction of Cammomile-Flowers, and Wormwood, or a Decoction of *China*, and *Guaicum*, continued for twenty five dayes, is praised by *Zachully Lusitanus*.

The

The Salt of Masterwort given in weight of five Grains, or a ʒ. of Salt of Wormwood taken in Tobacco-Water, or decoction of Camomile in White-Wine before the fit, is applauded by *Ernestus*.

Lastly, The Stomach and Bowels must be strengthened, a Cerot of Oyl of Quinces, and Wax, with Aromaticks, or Cataplasms of Mint and Wormwood, are to be applyed to the Stomach; Water, Cheese, Milk, Fish, Olives, unripe and corruptive Fruits, Custards; reesed, salted, and Meats of ill digestion, and the like, are not to be eaten, but Aromatized Meats, and Flesh Rosted; Bisket-Bread, and Wine, are most wholesom.

See more in the Chapter of a Bastard *Tertian*, or *Hemitritæan* Ague, whose curation little varies from this.

CHAP. II.

Of an Hemitrice *Feaver, or* Semi-tertian.

AN *Hemitritæus* is a Compound Feaver, made of a continual *Quotidian* and an intermitting *Tertian*, having a permixtion of Flegm and Choller, and hath its continuity from Flegm, and its horror from the intermitting *Tertian*, whence they are called Horrid Feavers; for if it was made of two Continuals, it would not be partaker of Horror, and if of two Intermittents, it would not be continual.

CAUSE.

The Cause is a mixt Portion of Flegm and Choller putrified in the *Vena Cava*, and Meseraick-Veins, which sometimes are equal in quantity; sometimes Choller super-abounds, and sometimes the greater part is Flegm; yellow Choller putrifies without the Vessels, and thence comes the intermission; and Flegm, or a pituitous matter within the Vessels, and thence hath its continuity; or an intermitting *Quotidian* may be joyned with a continual *Quartane*, and both are called *Hemitritæans*; the Antecedent Cause is attributed to obstruction, whence the Humours be prohibited going forth, and being so retained, putrifie.

2. They arise from inflamation of some Bowel, as of the Liver, Guts, Stomach, and Vicine Bowels, whence a Symptomatical Feaver joyned with a Continual *Tertian*, causes a kind of *Hemitritæan*; sometimes they are inordinate from *Pus* being made; sometimes because they are partakers of malignity, which are sometimes popular.

SIGNS.

Signs are mean twixt a *Tertian* and *Quotidian*; for its invasion is with horror, which is greater then that of a *Quotidian*, and less then that of a *Quartane*; and its manner of invasion is twofold, for either two fits come together in the beginning, and invade the Patients both at once, or else come severally, and if Flegm exsuperates, and be the more predominant, there is Horrours and Coldness of the Extremities, then Choller overcoming, there is heat, and the Feaver seems to come to its State; there is vomiting of Choller, Rigour, Sweat and Thirst, if Choller be more regent and overpouring.

The fits come also, one on one day, and two on another, because the *Quotidian* causes a fit every day, and the *Tertian* every other day.

If there be Malignity present, it is known by its proper Signs, and if it arises from inflamation of the Bowels, that may be discerned by Signs of those Bowels inflamed.

PROGNOSTICKS.

This Feaver is dangerous; 1. Because it makes an ill Stomach, a Lethargy, and Syncope; a *Delirium*, watching, thirst, driness of the Tongue; it is Cronical, by reason of Flegm, and may be prolonged to six or seven Months, and then end in Hecticks, Chollicks, or Fluxes of the Belly; it hurts the Nervous parts, and is difficultly cured.

CURE.

Cure is varied according to the condition of the Feaver: for if it be Legitimate, wherein there is an equality of Choller and Flegm putrified, then Medicines meet for a *Tertian* and *Quotidian* are to be mixt, and equally divided.

Vomits, of the Root of *Azarum*, which equally purges Choller and Flegm, given in Pouder to ʒij. or Mountain-Dwarf, Cherry of Gesner, to six or seven in number taken, and Broath taken after them, so doth Juyce of Tobacco taken from ʒj. to ij.

If Choller be predominant, Medicines more proper for a *Tertian*, and that evacuate Choller, are to be given; If Flegm, those for a *Quotidian* are to be used in greater quantity: Agarick is good for Purging; Alterers also must be accommodated to the nature of the Humours, either equally mixt, or either one super-regent.

If it arises from fault of any Bowel inflamed, that is diligently to be considered, and cured before the Feaver that depends thereupon may.

If there be malignity mixt therewith, or it is Epidemical, we must resist that by Alexiteries, by *Aurum Potabile*, by *Angelica*-Roots, Masterwort, Sorrel-Seeds, Tormentil-Roots, Camphir, *&c.* to respect all intentions, we must have Medicines have divers qualities.

Specificals for this as well as other Agues, both Simple and Compound, are Cinkfoil or Five-leaved-Grass (which given to ℈j. in Pouder for thrice before the fits, is an infallible Cure) Featherfew, whose original name was *Febrifuge*, from its vertue in driving away Agues, taken in Pouder, or Decoction, before the fits; Rhue or Herb-de-grace, Calamint, Oyl of Myrrh, Salt of Tartar, of Masterwort and Wormwood, Roots of Masterwort, Onions, Garlick, Laserpice, Natural Balsam, Saint-*Johns*-Wort, Trefoil, or three-leaved-Grass, the greater Saxifrage of *Mathiolus*, Meadsweet, or Queen of the Meadows, *&c.* which are to be taken either in Decoction, or Pouder, to a sufficient quantity, for three or four times before the fits: For better advice herein, see the Chapters of a *Tertian* and *Quotidian* Ague, of which this is only a composition.

CHAP. III.

Of Quartane *Agues, and* Tertian.

EVery Ague is a Feaver, but every Feaver is not an Ague; every Ague hath Fits, but every Disease that hath Fits is not an Ague. Every sickness that hath Periodick Fits, with chilness and heat supervening, may be an Ague, but unless they come every fourth day, not a *Quartane*-Ague; the name of a thing is only a titular Attribute, and doth not constitute the Nature, but the Nature the Name; but every Disease that may first be proved an Ague, and secondly, to come every fourth day, may properly be called a *Quartane*-Ague; but the extream of one kind, is the beginning of another, and some *Quartanes* are sometimes *Tertians*, and some *Tertians* sometimes *Quartanes*, and then perhaps another while *Quotidians*; neither are all Agues *Quotidians*, *Quartanes*, *Hamitriteans* and *Tertians*, nor all Distempers that have *Quotidian*, *Quartane*, *Hamitritean* or *Tertian* day-fits, Agues.

But the nature of the Disease, as well as its manner of proceeding, must goe to the making of a thing; for some are Aguish to day, and otherwise distempered to morrow; and some are otherwise distempered to day, and Aguish to morrow; and we must distinguish betwixt

Essential

Essential Sicknesses, and Accidental Symptoms: Neither are all *Tertians* hot Agues, nor all *Quartanes* or *Quotidians* cold; but some participate of the nature of both, and some of neither: and some of one, at one time, and of another at another: nor is Nature tied up to one Rule or Method, for some Agues are Symptomatical to other Distempers, and other Distempers are often Symptomatical to Agues; sometimes Agues cause Labefactation of the Inward Bowels, and sometimes Labefactation of the Inward Bowels brings Agues; and sometimes they mutually depend upon each other; and sometimes Agues are without Labefactation of the Inward Bowels, and Labefactation of the Inward Bowels without Agues; the quality corrupting is more significant here, then the quantity corrupted.

Sometimes outward Causes bring Agues without inward, and sometimes Inward Causes produce Agues without the progress of Outward, Obvious, and Procatarctick Causes; but commonly Agues are made by some outward Cause, operating upon the inward; and where in any Bowel, there is a previous consimiler Disposition, a slight outward Cause doth more, then in a firm constitution of the Inward Bowels great outward Causes may do; unless the Patient is fit to receive the operation of the Agent, and the Agent in all things able and apposite to operate upon the Patient, little or nothing is done: Some catch Agues, specially *Quartanes*, at fall of the Leaf, commonly by leaving off Garments, standing in Water, or eating Apples, or cold Drink and Water, or otherwise by taking cold; and some do all these, and they do cause in them another Distemper different from these, and perhaps from each other; and others wade in cold Water, drink cold Water, eat Apples, go naked Breasted, Wet-shod, *&c.* and feel no harm at all; and some are so by Nature, more or less, and some by custom, and some by both; and he that will know Truth, all the Truth, and no other or more then the Truth, must come to Critical Distinctions, for we shall rarely find two alike; yet commonly they that have Agues alike every fourth day (which the Vulgar call Third-day-Agues, not reckoning the two Fit-dayes, but one) have commonly Symptoms more alike one another, then like those that have Agues every other or, each day: And as these things we have written differ one from another, so some other things we have not written may differ from these.

And there be many things to be considered: the course of the Stars at each mans first sickning, and the alteration of them; and that Planet that was upon the Ascendent at a Nativity, hath great signification; and the Moon which causes great alteration, greatly alters in Place and Aspect. Also the natural constitution of our Bodies, Clymates, and

Soil,

Soil, Age, Dyet, season of the Year, Gender, and other accidents are various to divers persons, and so the Diseases vary; but we can hardly foresee what a Disease will be by any of these, except by Astrology, and that is sometime uncertain.

Nor for the Cure of Agues is one Method or Medicine alike successful, or at all successful to all kinds, or to all of one kind; but that that cures this *Quartane*, may not cure the other *Quartane*. But *quoad intermissionem*, all having affinity, may be cured by one; but *Quotidians* for the most part are more stubborn then *Tertians*, and *Quartanes* then either; yet some *Quartanes* are less contumacious then some *Quotidians*, and some *Quotidians* shorter then some *Tertians*; yet commonly such a Medicine as Camphir hung about the Neck, or Jesuits Bark, or *Quinque Fole* took inwardly, will cure more *Quotidians* or *Tertians* then *Quartanes*, yet not *quoad Tertians* or *Quotidians*; but as they are from a thinner Humour, lying more overly, and less pertinaciously seated in the Bowels; neither are all *Tertians* cureable, nor all *Quartanes* incureable, some die of either, but most of neither; sometime a Medicine that cures a *Tertian*, will not cure in another *Tertian*, and yet cures a *Quartane*; Vomiting is more proper in *Tertians*, yet if the Stomach be offended, more in *Quartanes*; it may be better there, then in *Tertians* where that is not; sometimes they are easiliest at the first Fits, sometimes at the last, when the Fits are small and gentle, and the Seeds of the infected matter are almost dead.

Bleeding is not good for an Ague, *quatenus* an Ague, but in every Disease where the Body is hot, the Arteries beat, Colour is great, and Dyet hath been generous, *Nihil non obstante*, it is good; so is purging, if there be fit indications for it in any Disease, and if not, it is not good in any, which includes Agues, as every greater doth its less: Sweating opens the pores of the Skin, and melts by the heat that causeth it, thick Humours, and expells them by the Habit and Circumference of the Body; therefore good in Agues, especially when Nature spontaniously offers it, for we are Natures Servants to observe her Dictates, and as every like applies to its like, and shuns its enemy, so she endeavours to retain what is friendly and homogenious to her, and to expel what is adverse and heterogenious, unless in striving to expel one, through weakness of the part, or a depraved habit, the other follows. The best Sweaters are Holy Thistle, *Antimonium, Diaphoreticum*, Salt of Carduus, of Wormwood, Spirit of Salt, Treacle-Water, Tincture of Saffron, Featherfew, *&c.* But some are general, as Sweaters, and special, as Sweaters for Agues.

CHAP.

CHAP. IV.

Of Hectical *Feavers, and others.*

WHere-ever there is a Feaver equal, not violent, seated in the habit of the Body, I suppose it proper to be called an *Hectick*. The question in most Diseases is chiefly what one or two or three Symptoms do of necessity concur to make it properly so called, without which it is improper so to call it; for some have lingring Feavers with some sensible fits, and some have violent Feavers without them; some are almost constantly distempered with heat like Feavers, and yet have now and than cold fits, like Agues; some that have Feaverish Distempers, have no other concomitant Symptoms of an *Hectick*; and some have the wasting and dryness ascribed to *Hecticks*, and yet no sensible Feaver, and if not sensible, not to be called so; and some have a thirst without dryness, and dryness without thirst; and some seem dry in one part or particular, and moist in another part or particular; so that Nature varies somewhat in all, and much in most: and almost all Sickness hath some changes, but scarce any all; neither is wasting of the Lungs always attended with a wasting of the Flesh; or if it be, it is not always in the same measure and manner; nor is the wasting of the Lungs alone the cause of the wasting of the Flesh, but the wasting of other Bowels also may waste the Flesh; but it is sometimes hard to say whether a part wasted causeth wasting of the Body; or that that caused wasting of the Body, caused also the wasting of that part or parts: Nor are all *Hecticks* (if it is proper to call any so) mild at first, and hotter in process of time, but some naturally grow cooler, that used to be hot; and some naturally grow hot, some by fits, and some more constantly, some less, and some more, that used to be always cool: There is scarce any thing, a staid-judgmented-man and well read, can imagine, but he may find or read of in some: There is nothing may happen to all, but every thing happens to some; every thing was ordained to keep its order, as well to the frequency, as violence of its actions; but from the one extreme of a thing to the other, is much variety; and complicated Causes produce complicated Effects: All things were contrived methodically of GOD, but fall out in an accidental and various manner, as to our Knowledge, and meerly contingent, as to our Foreknowledge.

Some *Hecticks* are incurable, and some be curable; and amongst those one is cured the first month, another the second, and so onward; one the

the firſt year, another in the ſecond, another in the third, and ſo may the variety of Nature in other things be gueſſed ; one is cured by Nature, another by Medicine ; one by a Method of Phyſick, another with one or two Specificals ; and of theſe, one with Snails, another with Frogs boiled in Milk or Broath ; One with Gellies, another with Emulſions, and ſome with Syrup of Walnuts, and ſome with Aſſes ; and ſome uſe all theſe things, and are not cured ; and ſome none, and yet are ; yet GOD commonly appoints the Effects, by ordering the Cauſe : But in many Medicines we give, we are not ſure which doth it, or whether Nature might not have done the like , or whether this and the other cured alike, had their Diſeaſe cauſed alike in the inward parts.

And in this manner doth Nature proceed in other Sickneſſes ; and as theſe vary from one another, ſo probably may others vary from theſe; but we endeavoured to write all ſuch things as experience, and men may prove them by what they ſhall ſee clearly and plainly in their Practices. What we writ from Authors, may be juſtified by their Authority amongſt Phyſicians.

Multi multa ſciunt, ſed nulli omnia.

OF
Diseases and Affects
OF THE
HAIR:
And of OUTWARD ERUPTIONS.

THese Chapters of outward Ails and Affects being writ in the year 1658, and 1659, We have experienced and read many Experiences since, of the variety of these Affects, and many things differing from these; yet VVe thought good to put these to publick View, being drawn from the best of the Moderns, as *Sennertus*, *Platerus*, *Johnstonus*, *Rondeletius*, *Paræus*, &c. and writ from oculate Experience in one or other, by one or other.

Divers Chapters are omitted, that are in many Practical Authors; and most of those the Moderns followed

lowed the Ancients too superstitiously in, and were more deceived than in these we wrote of.

It is supposed few will buy this Book, that have not other Practick Books by them, wherein are the Chapters that may be here omitted: And many of those Books are wanting as to these Diseases and Affects We have writ of, so that they may be commodiously compared and joyned.

It is supposed that most will read the first part of this Book first, so that these Diseases may be read with the better understanding: What we found defective in one, We supplied out of another; and where We found any thing superfluous, We omitted it.

We strove to digest all into a clear Method, with Heads and Distinctions; and wrote (besides the best Medicines extant in Authors) divers of our own using and experiencing.

It must not be supposed We can write by one how all must be, there is such variety; therefore if these be never so truly writ, yet the Practitioner must look to find many outward Ails differing from these, and from each other.

We are now in a little differing Opinion (in some of these) concerning the Causes, as to what we was when they were first writ: But the first part of this Book will give the Reader insight thereinto: having since studied more Philosophy and Astrology.

CHAP. I.

Of Defluvium Capillorum, *or a general falling off of Hairs.*

DEFINITION.

A *Defluvium Pilorum*, or *Capillorum*, is a shedding of Hair, from Head, Beard, and all parts of the Body, without danger; some here and there remaining very thin and sprinklingly, from an Hectical state of the *Cutis Capillata*, or Skin of the Head.

CAUSE.

Cause, 1. is want of nourishment, as in Tabids or Consumptions. 2. Laxity of the Skin from Humours, or the Serosity of a Pituitous and Chollerick Matter, or an hot and moist Distemper; or Bathes, Sweats and Unguents may make the Skin loose; sometimes scalding makes Hair fall off.

SIGN.

The Skin is thin from a Consumptive State, or loose from insinuating of Humours there, and then though the Hair falls off, yet 'tis not extenuated, but from defect of Aliment it is extenuated; there went before Causes of Emptiness and Tabes, and often it attends Malignant Feavers.

DIFFERENCE.

It differs from *Alopecia* and *Ophiasis*, from a larger signification.

PROGNOSTICK.

In Consumptions 'tis hardly cured, but is an evil *Sign*, specially with a *Diarrhœa*.

DYET.

Dyet must be Analeptick, and Restorative, to make good Humours.

CURE.

CURE.

1. In Consumptive or Tabid states, we may neither Purge nor Bleed.

2. Topicks must heat and bind very moderately, that Nutriment by them may be brought to the part; too great heat may resolve too much, and too great Astriction repel Nourishment: a Laviment of Strengtheners for the Head, of Capillary Herbs, is first to be used; for Fomentation, after the Head is shaved and rubbed, thickners of the Skin, if it be made very thin, as Oyl of the Mastick Tree, of Mirtles, of Burdock-Seed, are good. 2. From Laxity of the Skin, or pravity of ill Humours that are inimical to the Roots of the Hair; 1. Purging and Bleeding are allowed. 2. Some gentle Discutients.

Medicines that generally help, may be divided into such as, 1. Hinder the falling off of Hair, as Juyce of Milfoil, or a Lee of Wall-Rhue. 2. Others restore it, and make it grow again, as an Emplaister of Lineseed and its Oyl, with Flower boild to a consistence to spread upon Leather all over the Head, for three dayes or more, with renewing; *Labdanum* boild to an Oynment in Oyl, Sheeps Suet, and Honey-Water: Many more are set down in the Chapter of *Alopecia*, which may be referred hither.

If the falling off of Hair be from a Scald, Oyl of Tartar, *per Deliquium*, to wash the place, used warm for seven or eight or more dayes, is commended.

CHAP. II.

Psilothra, *or Medicines taking away superfluous Hair.*

Psilothra, or a taking away of Hairs where they grow indecently and out of due order and place, is done by Medicines, having a force Septick, Caustick, or by Propriety.

1. By a force Septick or Caustick; the Juyce of Tithimale, anointed, makes the Hair to fall off; a little bag of quick Lime, two parts Orpement, one part first poudered, then tied up in a little Rag, boild in Water, and the part rubbed therewith (the Hairs being first cut off) doth the like; Bay-salt in fine Pouder, reduced into an Emplaister, with Gum of old Ivy Trunks and fasting Spittle, doth take away Hairs by a Caustick force, though more weak then the former; *Aqua Fortis*, by its Caustick force, if it may be suffered alone, is the strongest.

2. By

2. By Propriety, the Ashes of Horse-Leeches mixt with Vinegar, and the part rubbed therewith, where we would not have Hair to grow, causes both a falling off of the Hair, and also hinders the growing of it again; so the Blood of a Bat so takes it away by the Roots, or poisons the place that it will never more bear Hair; but whether clear from a Caustick force or no may be questioned; and it may be thought to do it by a bad quality in it; as also the Ashes of Horse-Leeches, an Oyntment of Pigeons Dung, Gum *Hederæ*, or Gum of the Ivy Tree, and Oyl, doth it most innocently by a Propriety: if weaker will not avail, which are first to be tryed, we must proceed to stronger; and if through using these hot inflaming sharp Medicines, inflamation be raised, we must cool with convenient Oyntments of Lead, Cerufs, Camphir, and with Opium, *&c.* as need shall require.

CHAP. III.

Of Baldness.

BAldness is a defect of Hair from old age, or a privation of it from want of good Humours, or an Hectick dry state, or fuliginous Excrements, chiefly happening in the forepart of the Head, the Skin there sticking to the bare Bone.

CAUSE.

Cause is in old men, and others too, from defect of Aliment, a dry Distemper of the Brain, and hairy faculty of the Skin; therefore whatever things do dry, may effect it, as Watchings, Cares, Venery, *&c.* Hence Eunuches, because they are more moist, never are bald, nor are Women commonly so bald as Men, because not of so dry a Temperature.

2. An hard consistence of the flesh. And 3. Fuliginous Excrements do seldomer cause it.

SIGNS DIAGNOSTICK.

'Tis best discovered by the sight, and the Causes too, and by the pregress of drying Causes.

PROGNOSTICK.

'Tis hard to cure it, yet there is hopes to stay its spreading greater.

CURE.

CURE.

Cure, Is first by a good Dyet, wherein we must avoid all salt sharp binding things; exercising of Venery is very bad, and also Wine. 2. Respecting the Cause, correct bad Aliment. 3. Medicines moistning are to be used for driness. 4. Attracters of the good Humours mixt with Astringents to fortifie the Skin, both bringing a good Nutritive Humour, and making good the faculty of the Skin, producing Hair.

An Unguent of *Labdanum*, Oyl of Mastick, and Pulpe of Fenugreek-Seeds may serve to these intentions; cutting of the Hair often is very good, for so being shorter, it requires the less moisture, and grows thicker.

Medicines by a Propriety avail against Baldness, and bring again Hairs where they are wanting; as Froath of the Sea is said, by washing of a bald Head decently and comelily, to deck it with Hairs; the Off-scouring of a Whetstone mixed with Oyl, is good; the Juyce of Onions, anointed for many times together (in the Sun, say some) upon the bald place, is very effectual to bring the Hair again; the Roots of *Jacinths* are said to procure Hair in Beardless Men; as also that the Ashes of Southernwood, mixt with Oyl of Radish or Organy, will quickly cause the Beard to grow.

⁂ See for more Remedies that may be very available here, in the Chapter of *Alopecia*.

CHAP. IV.

Of Ophiasis.

O*Phiasis*, is a falling off of the Hair Obliquely, retaining a certain Figure, and therefore called so from *Ophis* a Serpent, which it imitates in creeping, proceeding from the hinder part of the Head in the latitude of not above two Fingers, creeping in two Heads to each Ear, sometimes even to the Forehead, and there the two divided Heads sometimes do meet, the Hair still growing betwixt them, and on either side of them. Moreover *Ophiasis* possesses altogether the Head, is more familiar to Children, and disposed to the Leprosie; *Ophiasis* also often ceases spontaneously of its own accord, all which happen not so in *Alopecia*, though the Causes differ not; and they are both to be

be cured after one way and Method, and by the same Medicines; and therefore refer you to the Chapter of *Alopecia*.

CHAP. V.

Of Platting of the Hair, of Cleaving of the Hair, of Worms in the Hair.

1. *Of Platting the Hair.*

PLica, is a folding or complication of the Hair into Tufts or Locks, risen from a matter unprofitable to nourish the Hairs, troubling Men and Horses, and bringing along with it many Symptoms.

CAUSE.

Cause is guessed to be an Alimentary Juyce carried to the Roots of the Hair, offending both in quantity and quality, to which being communicated, an infection from a peculiar Vice in the place, Air, and Waters, and comes hereditarily.

SIGNS DIAGNOSTICK.

The Hair Tufts, pains infest the Joints and Bones; there be convulsive wreathings, plenty of Lice, and the Toe Nails are black and rough, like Goats Horns.

PROGNOSTICK.

If the Platting be cut off, the poisonous quality which was before disperst in the Hairs creeps in again, and the forces are more opprest; if there be no pain, 'tis more hopeful, because then we may guess absence of the Humour, and that it is spent in the Hair; yet we have little hope, unless by foreseeing the Cause, the cutting off of the Tufts that soak up the Sweating Humour sometime bring dangerous effects.

CURE.

Evacuation by Bleeding and Catharticks, are useless, and are likely to irritate more the Humour, the Cure is hidden; some use Decoction of Barefoot; some have been cured by Bathing, which caused a certain roughness, after which the Hairs were cut off, and they were clearly delivered.

2. Of

2. *Of Cleaving of the Hairs.*

This is much like the former, the ends of the Hairs cleaving together, occasioned from some adust Humours, and is curable, a good and regular Dyet being kept; that Humour being purged by Black *Helebore*, *Senna*, *Epithimum*, *Lapis Lazuli*, &c. that Purge; *Atrabilis*, and the Head bathed with Decoctions of Emolient things.

3. *Of Worms in the Hair.*

Tinea is a Disease, wherein the ends of the Hairs are eaten by Worms, and fall off in peice-meals, and so greatly shortned.

CAUSE.

The Cause is in the nourishment of the Hair, which by heat is turned into Worms.

SIGN.

1. We may discern (though hardly from their smallness) little VVorms sticking in the end of them, which are described by few.
2. The Hairs are made shorter, and break away by bits.
3. The Hair is infected with an Ashey Colour.

CURE.

Universals premised, they are killed by Decoction of the greater Nettle Seed in Vinegar; Also by Decoction or Juyce of Scabious, the lesser Centuary, or Southernwood, to which a Portion of Vinegar may be put, and the Hair therewith be washed and fomented.

CHAP. VI.

Of Alopecia.

DEFINITION.

ALopecia is a general falling off of the Hair from all parts, differing from *Ophiasis* in figure, and a *Defluvium* by quantity, made from a prave and corrupted Humour, eroding the roots of the Hair.

SUBJECT.

Subject is the Head, Beard, and Eyebrows, and all other hairy parts of the Body.

CAUSE.

Cause is a Vice of the Humour, salt, pituitous, adust and putrified; produced from a more hot Liver, and ill habit of the Brain, and eroding the roots of the Hair; eating of bad Nourishment, as Mushrooms, *&c.* also may produce it.

Also sharpness of an humour, and driness of the pores, loosness of their roots from the outward skin being made dead, and the hairy faculty fails, because of bad nourishment, and the roots being eaten up.

SIGNS.

It keeps one certain figure. 2. The Hair generally falls off. 3. The skin pricked, the Blood will be watery. 4. Sometimes it waxes not red by rubbing. 5. The Hairs from the Beard, Eye-brows, Arm-holes, &c. do fall off, as well as from the Head. 6. It possesses any Age.

DIFFERENCES.

Differences as to it self, are taken from the Humours, which are shewn by the colour of the skin of the Head: As,

1. Whiteness of it shews the occupying and redundancy of a flegmatick Humour.
2. Pale yellow colour of it shews Choler.
3. Black shews Melancholy.
4. Scurf and Itch shews the saltness of flegm.
5. Dyet generating such Humours also went before.

Differences of the falling off of Hair are divers; it differs from *Ophiasis* in figure, not in Cause. See the Chapter of *Ophiasis.*

2. From a falling off of the Hair; for there the Hair falls off not so generally, and chiefly from the Head alone, from penury of Aliment.

3. It differs from badness, for that happens chiefly to old Men, from want of nourishment, also from driness, and loosness of the Hairy Skin, and a deficiency in the retentive faculty of it.

4. It differs from that falling off of Hairs that is made in Leprosies, for there, besides general notes of the Leprosie, be Wheals and crusty Scabs and Scurf both in the Head and Chin.

5. From the French POX, for then the Hair soonest falls from the Eyebrows and Beard; many Symptoms to shew the French POX, are present.

PROG-

PROGNOSTICKS.

In general, 'tis hard to cure, but worst, if, 1. It happens to old Age. 2. If the Skin be fat, thick, and smooth, and wholly peeled. 3. If by rubbing, it wax not red, and by pricking, sends forth Water. 4. If it follow *Elephantiasis* or the *French* POX.

2. 'Tis better, and there is more hopes of Cure, if it be made, 1. In young and flourishing Ages. 2. If it fell off suddenly from the aforegoing of some acute Diseases, and be fresh. 3. If it be made from Whoredom onely, not Venerous nor Leprous. 4. If the place by chafing or fomenting suddenly wax red. 5. If the bordering extremities of the Head begin to send forth Hair again, some still remaining.

CURE.

1. We must respect *Cachochymy*, or a common corruption of Humours generally; here we must use various Purgers, and strong, as the variety of the Humours most abounding require; *Galen* praises Pills of Collocinthis and Scammony.

2. Letting Blood also, specially in Phlethory, and redundancy of a Serous Blood; some after opening the Cephallick Vein in the Arm, advise a Vein of the Forehead to be opened, and the Skin of the Head, after rubbing, to be prickt in various places, and Leeches to be set to suck out the vitious Blood.

3. Also for Evacuation sake, Apophlegmatisms, Masticatories and Errhines are useful.

1. Topicks; Here, 1. we must repel the Humour while 'tis in fluxion. 2. Digest it, being impact in the Skin, for which we must use Medicines of thin parts and hot, but not too dry; also we must diligently beware, least by the use of too hot things, the Skin be burnt and dryed, and nourishment will be discussed and consumed; more moist and liquid Medicines are to be used at first, and continued, while we perceive they have made some alteration in the Skin, as Bathes, Oyls, Oyntments, &c. that open the Pores, melt and let out thick and viscous Humours, and add nourishment to the Skin and Hairy faculty; these by way of precept.

Medicines are such as, 1. Prevent its falling off, as Ashes of the Roots of Reeds, or Sugar-Cane with Vinegar; an Unguent of *Labdanum*, and Bears Grease, Juyce of Mallows, and the Ashes of the Kernels of Wallnuts mixt with Red Wine, Juyces of Quinces, Pelletory and Carduus.

2. Restore it again being fallen off; among such, most excellent is,

1. The Juyce of an Onion. 2. The Ashes of Asphodel, with Ducks Grease, commended by *Galen*. 3. Honey-Water. 4. An Oyntment of Oyl of Tartar, Honey and Ox-Suet. 5. Mice Dung, with the Ashes of Wasps and Hazel-Nuts burnt, and Vinegar of Roses brought to an Oyntment. 6. Oyl of Frogs, and of the Yolks of Eggs; with the Brain of an Hair made also into an Oyntment. 7. Many good Medicines, but of less note are made of Maiden-Hair, Southern-wood, Male-Asphodel, Oyl of the Kidney, Bean of *Malacca*, of the Kernels of Peaches and Wallnuts, and of bitter Almonds, Froath of the Sea, Water-Cresses; also an Oyntment of the Froath of the Roots of the Elm Tree boild in VVine, and Oyl of Frogs, with Pouder of Bees, to bring Hair again suddenly, is commended.

Among Authors these are extolled.

Monavius extols *Labdanum*.

Johnstonus commends an Oyntment made of the Ashes of Bears Hairs, and Oyl of the Mastick Tree.

Dioscorides, Oyl of *Euphorbium*.

Forestus found a Liniment of Bees-Ashes, and Oyl of Mirtles, Emplaisters of Bees, of Flies beaten with Turpentine, the Liquor of Snails, the place first sharply rubbed, the Fat of Green Frogs, Goats-Dung, and Mice burnt to Ashes, and VValnut-shels burnt with Honey, to be very effectual.

Johannes Baptista commends the Ashes of Bees, and Mice-dung, mixt with Oyl of Roses, to an Oyntment.

Nostredamus praises an Oyntment of the Ashes of *Bees*, Swans blood and Honey.

Lebotius, The Excrements of a red Haired Man, distilled into a Water, to wash the part.

Others commends, the Fat of Frogs used for Unction, after the use of a Lee of the Ashes of Frogs, first to the part, wherewith Hairs are produced every where, even in those that are Lepers; and the Ashes of *Nigella*-Seeds, with Goldsmiths VVater, wherewith they that have been made bald from Quicksilver, have been recovered.

Bees, VVasps, Flies, Frogs, Mice and Snails, their Fat, Ashes, or Excrements, are most commended by the later Physicians.

And lest, when the Hair comes again, it should turn white, *Nostredamus* advises often to wash the place with the Milk of a Bitch.

CHAP. VII.

Of Medicines hindering the growth of superfluous Hair.

THis succeeds to *Psilothra*, or Medicines that take away superfluous Hair; and sometime these Medicines that hinder the coming forth of Hair too thick, or in inconvenient places, may be used before *Psilothra*, the Hair not yet being grown; for if it be grown, then Medicines taking it away, or *Psilothra*, are to be used, and after those, these that hinder the regeneration of the Hair again, after 'tis taken away; to both these intentions (if the Hair be already sprung up) as we said of *Psilothra* Medicines, the Blood of a Bat, and the Ashes of Horsleeches mixt with Vinegar, do both take away the Hairs by the roots, so as they will never grow more in that part: those do it rather by a sceptick quality, or poisonous inimical force.

But *Medicines* that onely hinder the regeneration of superfluous Hairs, do it by a cold and dry force, because they thicken the skin, and repel Nourishment, as is an Oyntment of Ceruse and Henbane: Or this, recited by *Primrose*, ℞ of the Blood of Frogs, Sumach, *Terra Sigillata*, ponder them all, and being equalized in weight, mix them with Vinegar and Juyce of Henbane.

Dioscorides saith, *If they that have the Hair of their Eye-lids come off, do bathe them with Juyce of Fumitary, and Gum Tragacanth, they will never grow again.*

CHAP. VIII.

Of Curling, or colouring the Hair, to take away gray Hair, &c.

1. *Of Curling the Hair.*

THe Hair is made to curl, if it be wet in Sallet Oyl, and rubbed with Harts-horn, or they both may be mixed into form of a Liniment, and so used together; also to wash the Hair in a Decoction of the Root of Dwarf-Elder, is said to make it to curl.

2. *To make the Hair yellow.*

Medicines that have a dying faculty, and of a yellow colour, do this; a washing of the Head with Decoction of Rhubarb, of the Root of Box and Chelidone, with Saffron, is effectual; washed with a Lixive, or Lee of the ashes of the Wood of the Barbery Tree, is very effectual to turn the Hair yellow. A Lee of the ashes of old Colworts, with shavings of the Box-Tree, Liquorish, and Saffron, the Decoction of Broom-flowers also, and of the yellow flowers of *Mullein*, do the same; as also Citron Peels, Water and Oyl of Honey, Decoction of Alkanet-Roots, and the like.

These and such-like *Medicines* are chiefly required whenas the Hair grows gray, or whenas its colour is meet to be changed into another.

3. *Gray Hairs, or Gray-Headed.*

Canities is a changing of the Hair to white, which oftenest happens through old Age, but sometimes is greatly furthered by Griefs, Sorrow, sollicitude of Minde, and Cares, which be the efficient Causes of it.

The material Cause is, a pituitous Humour coupling with a fuliginous matter, not much adust.

SIGNS DIAGNOSTICK are discerned best by seeing.

PROGNOSTICKS.

The Cause may be taken away, or hindered, though the Affect may not; many that have had their Hair changed in colour after their falling into some Disease, being recovered of that Disease, and their Body restored to health, their Hair afterward also hath come to its natural colour again.

CURE.

After respect had to the Cause, we must strive to make the Hair change from its gray colour; that is done chiefly by Paints, by Astringents, Alkanet-Roots, Allom, Galls, Cypress-Nuts, *&c.* boild for a Lotion of the Head and Beard, an Oyntment of *Ol de Been*, Galls, burnt Iron, Indian *Myrobalans*, Litharge, Dwarf-Eldern, *&c.* to anoint the Hair with *Oleum Costinam*, hinders its turning gray, a Comb of Lead for the Head and the Beard, doth obscure the grains of the Hair; to these may be

be added Medicines that are taken inwardly to restore and conserve Youth, and keep off the gray Head; such is the Pouder of Eldern-flowers taken in Borrage-Water every Morning; three drops of Oyl of Salt taken every morning in any convenient Liquor; *Senna* also is commended by *Mesue*, for keeping back gray Age.

4. *To make the Hair Black.*

The Hairs are made black by Decoctions of astringent things, by Phlegmagogues, or Purgers of Flegm; Topicals are the Juyce of Danewort, or Dwarf-Elder for Lotion; *Myrobalans* inwardly and outwardly, *Cadmia*, *Labdanum*, Lead, Cloves, Bean-stalks, green shells of Walnuts, a Lead Comb, *&c.* set down by Authors: these are to be used chiefly, whenas we are forced in gray Heads to give some other Tincture to the Hair, to take away the gray colour; and as other things are coloured by things that have a dying force, so also may the Hairs be painted with them, as the Party affected best approves of.

CHAP. IX.

Of Scurfiness in Hair.

TIs called *Pitoriasis* by the Greeks, *Porrigo* chiefly, *Furfur* and *Furfuratio* by the Latins; and is an Ulcerous disposition of the topmost Cuticle, not deep, not moist, but scaley, dry, loose, and Brun-like, which Scurfey matter by any light Scratching or Combing falls off, though from its cause, yet resident, it grows again.

CAUSE.

Cause is an hot and dry Distemper of the Skin, which converts a sharp and thin Humour that insinuates it self, and breaths through it into scurf.

A second Opinion is, That the Cause is in *Ichorus* Juyce, which eroding the thin Skin, and drying, doth stir up certain Scales and Scurf.

A third Opinion is, That they are Humours, either Serous, Chollick or Flegmatick, carried with the nourishment of the Hairs thither, and the thinner Parts being discust, the thicker remain about the Roots of the Hair, and turn to a scurfey matter, being attracted by a more hot Brain.

A fourth Opinion is, That they are made, 1. From thickness and astriction of the Parts. 2. From an Humour adust, and therefore getten a drying and eroding quality, and therefore cleaves and dries the Cuticle or outward Skin, effecting an Ulcerous temper of it, and solution of continuity; for from an Humour must needs be moisture; from Erosion, Ulcers; and from Drying, Scurfs; but these *Humours* are made from bad Nourishment aforegoing.

SUBJECT.

Subject is the whole Skin, but chiefly the *Head* and Beard, and parts where *Hairs* grow, as Eyebrows, *&c.*

SIGNS.

Signs are the going before of an evil Dyet, engendering a corrupt and unwholsome Juyce; the Scurfs are best discovered by sight, they fall off by Scratching or Combing; the Skin is uneven, rough, with a white colour.

DIFFERENCES.

It differs from that Scaley and Scurfey affect that happens to those that have the French POX, sticking in the Palms of the *Hands*, and Soles of the Feet, nor doth it easily fall off, unless by great tearing and pulling it off by the Nails, and is greater (and like a continued *Scale*) then those *Scurfs* that be in other hairy parts of the Body.

DYET.

Here we must beware of Toad-stools, Fungous things, Bulbs, and windy Meats, filling the Head, and causing Crudity.

CURE.

After Evacuation and rectifying of the Blood by Internals, we must use abstersive and discussive Topicals; which either may be, 1. To wash, as a Lee of Vine Branches, Draconts, Briony, VVild Cucumers, Fumitary, Lupines, Aron, sharp-pointed Dock, *&c.* or a Lotion of Soap, or Baths of salt VVater, or an Oyntment of Oyl of bitter Almonds, and of the Kernels of Rank Nuts, with *Sulphur* and Vitriol. 2. Or for Friction, as with Niter *Salt*, Ashes of a Lee; the Hands being anointed with Oyl of Bitter Almonds, for so the serous Humours are drawn forth and consumed; Cataplasms also of *Soot*, Ink, Oyl, *Sulphur*, Allom, Mallows, and Cicers, with Vinegar.

Among others, these following are of greatest efficacy and most helpful; ℞ of the Juyce of Tithimale or *Spurge*, ℥viij. Juyce of Garlick,

℥vj.

℥vj. VVater found in the hollow places of old Beech Trees, one pound, mix them, and boil therein of the Ashes of Common Reed, or Sugar-Cane, of the Ashes of the Bark of the Ash, of the Ashes also of Fig-tree-Leaves, of each, as much as may be convenient; after a little boiling, strain them for a Lotion of the parts diseased.

Or an effectual VVater may be made of the Roots of Aron, Draconts, VVall-rue, Scabious, VVillow-Leaves and Fig-Tree, well digested in Vinegar and distilled.

Unguents also of slippery things, as of extract of Fenugreek-Seeds in Juyce of Mallows, with Bears Grease, and Oyl of *Nigella* Seeds, excel; though they be of another quality to corroding and sharp Medicines, yet they deterge kindly, and loosen the Scurf, and render the Skin smooth and whole; *Euphorbium*, with Bears Grease, and Orobus, Gum Laserpice, with VVine-Vinegar and Pepper, Darnel Meal boild in Vinegar, with wild-Radish-Roots and Brimstone, are commended by *Dioscorides* and others, not only for the ordinary Scurf, but that that is made from the *French* POX, *Alopecia* or Leprosie.

CHAP. X.

Of Phtheiriasis, *or the Lousie-Evil.*

DEFINITION.

PHtheiriasis in Greek, in Latin *Morbus Pedicularis*, in English it may be called the *Lousie Disease*, is a Symptom of excretion made in the superficies of the Skin, either throughout the whole Body, or in hairy parts; made from a putrified, but not sharp Humour, and hot and moist distemper of the part, chiefly afflicting Children.

CAUSE.

Cause is, 1. Putrid Humours collected 'twixt the Cuticle, and true Skin, not very sharp, and residing most in the Emunctories, and hot moist places that have hair to cover them, and for them to abide in.

2. The frequent use of Figs is condemned by many; the reason is thought to be from a quality in them turning to such an Excrement that the Lice are bred of; the frequent use of Vipers are also thought by their tenuity to effect the breeding of Lice, thereby expelling many Humours to the Skin; also other bad things, as Fruits, that are apt to corrupt much further.

3. Though a good Dyet be kept, and the Parties be not of flegmatick

and moist tempers, for in such they chiefly breed, and therefore more in Childhood than in elder Age; yet to such as lie in Camps long with their Cloaths unshifted, abundance of them are bred; and those that are of such apter tempers to breed them, by often shifting, and keeping their Cloaths clean, and combing, do preserve themselves from them.

4. They grow exceedingly by the immoderate use of Waters, saith *Aristotle*, or by moistening Causes; therefore Children are most troubled, and Women more than Men, excepted the Head, for Womens Heads being close bound up always, Nourishes them not so much.

5. The fifth Cause is, by catching; one lousie Body may infect a whole Company, as *One scabbed Sheep infects a whole Flock*: The Vulgar say they fly in *May*, which thing Experience hath verified to some; yet are no Wings to be perceived, unless they grow then.

SUBJECT.

Subject is the whole Skin, but chiefly that covered with Hair, as is the Head, which is fullest, and therein onely for the most part they live; also in the Beard, under the Arm-holes, and in the Privities, and Emunctories, because there is most moist and hot matter breathed out.

SIGNS are evident to the sight.

PROGNOSTICKS.

1. They do good in young Children, and others too, feeding upon, and sucking superfluous excrementitious matter; and 'tis thought the scurfie matter, and the pores by them are kept more open for hurtful exhalations; whence it is that Children much frequented with them, are not so subject to the Head-ach or Falling-sickness. Also in flegmatick old persons they are wholesom.

2. The Skin is sometimes totally and so immoderately affected with them, that sometimes they bring death, therefore are not altogether to be slighted: Several Nobles have died under this Affect, as *Herod* King of *Judea*, *Sylla* a great Roman Captain, but a Glutton, *Pherisides* a famous Philosopher, and others.

3. They leave Dead Bodies, whereby may be guessed they accompany healthful Bodies; and to those that have entered into *Quartane* Agues, all the Lice in the Body and Head have died, and not one living (that were wont to have abundance before their Sickness) all the while the Ague hath lasted; and 'tis very probable those excrementitious Humours were spent by the Ague.

4. If they exceedingly multiply, it may fore-tell the Morphew or

Leprosie

Leprosie to succeed from weakness of natural heat, which cannot digest the Excrements that are sent to the Skin, and breed them.

DYET.

Let them use a good drying and attenuating Dyet; in the Meats, let them eat Sorrel, Organy, Leeks, VVater-Cresses, Salt, Oranges and Lemmons, Mustard, Verjuyce; use Calamint and Garlick boild inwardly, saith *Avicen.*

All things engendring cold, moist and flegmatick corrupt Humours, are to be avoided, and the Body is to be well dressed and shifted.

CURE.

Cure, Depends, 1. upon evacuation of the Cause, where Phlegmagogues have the chiefest place.

2. Internal Dryers, because from plenty of humidity they arise.

3. Topicks, are either to be drying and cleansing, or discussing and drying, as others will; here Baths, Tubs and Lotions of the whole Body and Head are conducible, made of bitter things, and Relaxers or Opners of the Pores, that the Humors, the matter of which Lice are made, may breath forth, therefore add some Penetraters; yet some fear there is, lest by too much and too long Bathing, Excrements should be more gathered to the Skin; whenas Lice proceed from the whole Body, else bathing of the whole Body is not useable; let a Tub or Bath be prepared of Niter, Hellebore, Calamint, Salt, Collocinthis, Staphesacre, the Berry of *India*, called *Coculus Indi*, and other bitter and salt things boiled in Sea-water.

A Lee of the Flower of Golden *Stachas*, or Cedar-wood, Tamarisk, Broom, Hyssop, and English Tobacco boild in salt-water, by a propriety kill all manner of Lice and Nits; the distilled water of the Bead-Tree of *Capadocia*, also doth the like.

The Oyl made by Decoction or Insolation of the Flowers of the Broom Bush, the stronger 'tis made, the more effectual it is to kill Lice in all parts of the Body.

Or a Liniment of the Oyl extracted from Mustard-Seed, Oyl of Tobacco, *ana* ℥ss. Pouder of the white Roots of Hellebore, of the Inward Bark of the black Alder Tree, *ana* ℥ss. *Hyssop*, ʒj. Vinegar, as much as may suffice; the vulgar remedy for Lice is *Coculus Indi*.

The Emunctories also are to be anointed, because there by reason of the Veins more frequenting, more of the matter and heat is present; an Oyntment of *Olibanum* and Barrows Grease is greatly commended, both to kill them, and hinder their breeding again.

The Garments also are to be washed in proper Lee, as in the Lee of the Ashes of Broom, and Flowers of *Stæchados* of a Golden Colour, or sprinkled with the Pouder of *Staphesacre* and Saffron; if they be only in the Head, Pouders there may be sprinkled, where Oyntments sometimes are not so commodious or convenient, by reason of daubing the Hair; this then among others may serve for a special Example, ℞ Ashes of Broom, of *Coculus Indi* Berries, white *Hellebore* and *Staphesacre*, *ana.* ℥j. Tobacco, Cudweed, Tamarisk, Fenugreek-Seeds, *ana.* ℥ss. make of all a Pouder.

The Vulgar do use, when withal in Childrens Heads, there be Sores or Ulcers, the Juyce of Sage, with Butter and Pepper, or Tobacco, and *Coculus Indi*, or *Staphesacre* with Butter; but in Ulcers, such sharp things exasperate much.

DIFFERENCE.

Difference is four-fold. 1. Lice, which are white, bred externally in all parts of the Body, creeping, and by biting, moving a little Itch, and are not very hurtful, unless the parts be ulcerated, or they exceed in number, of which we have treated largely; they are called *Pediculi*, from their many Feet.

2. *Morpiones*, are more flat, commonly bred in the Share, called by *Aristotle*, *Ferum Animale*; and by the Vulgar Latins, *Pedicolatæ*, *Pessolata* and *Morpiones*, they wander not as the Lice do, but stick fast to the Skin, and gnaw much; of their Cause and Cure, see the precedent Cause and Cure of Lice in General.

3. *Chirones*, which never break forth of the Skin, but alwayes lie hid within the Skin and Flesh, and there Corrode; chiefly they are in the Hands, and through negligence breed there, are caused of a more dry Humour then Lice, that penetrates and breathes not forth through the Pores of the Skin: some Women use to pull these *Chirones* out of the Flesh with a Needle, but the Cause not being taken away, they return again. Stupifying things that hinder the sense, and dull their biting, are good, as is Juyce of Henbane; but lest that should bring trembling to the Hands, the Oyl of the Seed is more wholsom; Also 'tis very good to dip the Hand in Salt and Vinegar, and rub the part where they are, which kills them, and their Itching is taken away; Also Foments of salt-water, or Vinegar of Henbane and Salt are effectual. But of all Remedies, the most effectual is Quicksilver for Unction of the Parts affected, rightly killed and mixed into an Oyntment with Grease, Oyl of Bayes and Sope: for all Remedies failing, this sometimes alone will destroy all kinds of Lice, *Morpions*, *Chyrones*, Nits, and Fleas that suck the Body for nourishment, but 'tis not so safe as others, specially for the Head, to

be

be anointed on the Sutures or Ulcers, for therefrom come dangerous effects oftentimes, specially to Children.

Some have found these *Chirones* in the Membranes of the Eyes, or *Adnata*, which are very aptly with a fine Needle to be picked out, and the Eye washed with healing Eye-Waters, and that ease the pain and itching caused by them.

4. Nits, called *Leudes* by the Latins, there is a near familiarity 'twixt them and Lice; for *H*eads that are very lousie, are also very full of Nits, they are least of all the kinds, sticking very fast to the *H*air, and are confined to the *H*ead, or very seldom elsewhere; yet sometimes are found under the Skin, and then they cause much itch and troubling pricking; they are destroyed as Lice, and what are proper for them, are proper for these; the *H*air is preserved from nourishing Nits, or their generation is prohibited by a Lee made of the Ashes of Cudweed, or Cottenwood, and of Tamarisk.

OF

OF EVILS AND Outward Ails.

CHAP. I.

Of the Kings Evil.

STrumæ or *Scrophulæ*, in Latin; in English, the *Kings Evil*; Are Tumours in the Throat, made in glandulous parts, from alimentary Juyce hardned, or viscous slow Flegm, and included in a peculiar Skin or Membrane.

NAMES.

The Greeks call it *Cheiros*, the Latins *Scrophula Struma*, and *Morbus Regius*, the English call it the *Kings Evil*, and some the *Queens Evil*.

SUBJECT.

Is the Glandules, sometimes they are in the Throat, and nigh the *Aspera*

Aspera Arteria, or rough Artery, or in the Neck; sometimes also, but more seldom, they are found in the Arm-holes and Groin, Brest and Paps.

TIME.

Hippocrates saith, *They are made from the fourteenth to the two and fortieth year; but* (saith he) *from that time to sixty three years of age, they are not made:* Yet *Sennertus* saith, *After the two and fortieth year, the People of the* Alps, *from drinking vitious Water, have had it.*

CAUSE.

The Cause is held by some to be a pituitous viscous matter, by others a mixtion of thick Flegm and Melancholy, by others a flegmatick or melancholy Humour hardened: *Platerus* saith, *'Tis an Earthy Juyce hardened*; *Riolanus* saith, *A portion of the fat being hardened in some places, make a Scirrhous Tumour, and sometime Strumous*: *Sennertus* saith, *They are made of slow and thick matter, vulgarly termed Flegm, to which Melancholy is adjoyned; and if otherwise they were caused from other Humours, they would not be so durable, but would rot.* These Humours are carried with the proper Juyce destinated for the Nourishment of the Glandules, which is thought by quantity to offend, as well as quality; whenas the Glandules have more then sufficient, the rest becomes excrementitious, and acquires a peculiar nature. In quality that matter may offend, as Phlegmatick, Melancholick, and Fæculent, which excrementitiously sent (and cast off by Nature, as unfit Nourishment) to those parts, Nature there provides a Bag, or Membrane, as her Store-house, for laying up such Excrements that do her hurt, if she should make use of.

The primitive and antecedent Cause is more certain, as crude and thick Meats, unwholesome Waters, as those of the *Alps*, those also that are in *Syria* and *Carinthia*, containing *Mercury* in them; crude Aliments, Snow-Water, *&c.* taken, are sometimes pregressive; but Mine-Waters, especially of Quicksilver, are thought to endue the Humour with so peculiar a quality; and the admixtion of Melancholy herewith, sometimes make it degenerate cancrous; Contusion sometimes gives occasion to it.

SIGNS DIAGNOSTICKS.

The Kings Evil is a scirrhous Tumour of the Glandules, shut up in a peculiar Skin or Membrane; these Tumours are many, and take deep root; this Humour sometimes possesses all the Kernels, whereby they are all tumified; it sometimes is found in the inward Bowels; they are round and pendulous, yeilding not to touch, but moveable, and sometimes painful.

They

They are sometimes onely in the two Glandules under the inferiour Jaw-Bone, sometime in the Arm-holes, and sometimes throughout the whole Body where there be Glandules: Some say, If it be the Kings Evil, lay a live Earth-worm over-night upon it, and lay upon her a Burdock-Leaf; and if in the morning she be dead, 'tis; else not the Kings Evil.

Secondly, The Membrane or Bladder it is included in, is like that of *Atheroma*, and *Steatoma*; from its formatrix faculty 'tis never idle: for when it is filled, distended, and then hath poured out matter, as if the Tumour was suppurated, it doth attain a certain knitting up, contexture, or composure again, as if a new Membrane; some take it for subalbescent Flesh, distending and encreasing from a matter soaked in, having a forming faculty from a peculiar quality.

DIFFERENCES.

Differences of it are, First as to its self:

1. Some are benign, well-qualitied, round, without great pain, hardness, or inflamation.
2. Others are contrary to these, and of a malignant quality, very painful, hard, pulsant, and inflamed.
3. Some are Cancrous, possessing all the Glandules.
4. Some are more deep, others more superficial.
5. Some are accidental, others hereditary from Seed, and the formatrix faculty in the *Uterus*, according to *Platerus* his opinion.
6. Some more dangerous, others more slight and extern.
7. Some are movable, others immovable.
8. Some are outward, possessing sometimes the great, sometimes the less Vessels; some have been found in the Bowels and inward parts, seventy in the Mesentery together; but whether these Tumours possess the Bowels as they do the outward Glandules, is doubtful, and seems not to be credited.

Secondly, It differs from *Bronchocele*, or *Hernia Gutturis*, for that sticks out in the fore-part of the Neck, or is a swelling forth in the large space of the Throat; struck, it gives a sound; and crushed by the fingers, it sinks, and suddenly rises again, which is not so in *Struma*; yet the the *Causes* and *Cures* of a Throat-Rupture and the *Kings Evil*, are often the same.

Platerus makes a difference between *Scrofula* and *Struma*, saying, That *Scrofulæ* sticks out like Grapes, two or three in one Glandule; but *Struma*, he saith, be great and pendent Tumours in the Throat, often deeply founded and raise short breathing or impediment therein, and hoarsness.

PROG.

PROG.

'Tis more curable in Children, and most freqnent in them.

If folded in no Vessel, if benign, not malignant, nor cancrous, nor hereditary, if more fresh and superficiary, moveable, and few in number, if small, and in smaller Vessels, and more remote from the rough Artery, or Wind-Pipe, or in the posterior parts, then there is more hopes of Cure, and less danger.

But contrarily, if they be hard, malign, cancrous, and immoveable, seated among the Vessels, and more anteriorly and deeply, if great, and many in number, possessing many places, the worse, hard to cure if curable, and dangerous.

They are not cured by cutting out, without danger, by reason of the Nerves, which sometimes being hurt, the Voice hath been lost, and if the Nerves recurrents there be cut, the Sick either is made dumb, or molested with a great hoarsness; and therefore such as are neer the Wind-pipe are dangerous to be cut; as also in other places, for fear of Hæmorrage from incision of the Veins.

CURE.

Cure is first internal, where we must strive to take away the antecedent and suppeditating Cause: 2. The quality and infection of the Blood and Juyces.

For the first, Catharticks are frequently to be had in use; we must purge Flegm, and let Blood: Some premise preparation of the Humour.

A good Dyet must be used, Meats that engender good Juyce, and of easie digestion.

To the second, a Drink for ordinary taking, is very commodious and helpful; and so sometimes *Scrofula*'s are cured, that are not by outward application; for so long as the Blood and Juyces are universally, and so peculiarly affected, a suppeditation of matter is ever made, and the Disease is protracted thereby: Such a Drink for common use, is thus most effectually made, ℞ of Figwort-Roots, or Scrophulary, ℥ij. Roots of Gentian, ℥j. Roots of Dropwort, the lesser Chelidone, or Pilewort, of each ʒvj. let all be prepared in a right manner, to be hung in a Bag in Wort.

Hartman saith, *Strumæ are easily cured, if a man drink often of the Pouder of a Mans Skull that hath been buried.*

Also if six Ounces of Sponges, with half an Ounce of their Stones, be calcined in a close Pot, and of this Pouder one Dram be given every morning in

White Wine, fasting two hours after it, it cures Struma, ſaith he.

A third Specifical of the ſame Authors, is the Aſhes of a Mole given every day in Wine of Scrophulary, which he ſaith moſt perfectly cures *Scrophula's*, if yet not exulcerated: Their Doſe is half a Scruple, or more.

Fallopius praiſes one Dram of Roots of *Ruſcus*, or Butchers-Broom, taken every day in Wine.

Arnoldus de villa Nova highly applauds the ſequent, ſaying it cures all; ℞ of Cinnamon, Sea-Sponges, and *Palea Marina*, Bone of the Fiſh *Cepia*, or Cuttlebone, long and black Pepper, Ginger, Pelletory of *Spain*, *Sal Gem*, Oak Buds, Galls, Cypreſs-Leaves, Roſes, of each ʒij. mix all into a Pouder, which is to be ſwallowed very leaſurably and often held in the Mouth.

An Electuary may be made for the Patients taking often, grateful, and efficacious, of the following Specificals, ℞ Conſerve of the Flowers of Dead Nettles, ℥ij. Roots of Orris, of Gladiol, or Sword-Graſs, of Dropwort, of each ʒß. Troches of Vipers, ℈j. with Syrup made of a ſtrong Decoction of Scrophulary-Roots, as much as may ſuffice to make it up into form of an Electuary. Theſe Specificks are held to operate by ſucking up and drying the ſtrumous matter.

2. External: Where firſt Authors ſpeak of inſenſible conſumption of the Matter and Tumour, which is moſt effectually done by Leaves of *Libanotis*, Root *Xyris*, Leaves of *Bupleurum*, with Salt, *Vermicularis*, or Wall-Pepper, Figwort, leſſer Chelidone, Roots of ſtinking Gladon, Fox-Gloves, Mugwort, Daſies, Valerian, Couſlips, Orchis, Water-Penny-royal, wild Mint. *&c.* which applied, by a ſpecifical force, cauſe ſolution of the Humours; of which ſuch an Oyntment may be compoſed, of great force, ℞ of Branch Urſine, Fox-Gloves, Pilewort, Roots of Scrophulary, of each ℥j. Leaves of *Libanotis*, ℈ij. Mugwort, Roots of Eringo, Balm, Leaves of *Bupleurum*, Couſlips, of each ʒß. Wax, ℥ß. Oyl of milk, of *Hartman*, made by a Bladder of putrified milk, as much as may ſeem ſufficient for due conſiſtence of an Oyntment.

Rondeletius ſets down this Specifical, which he thinks not to be effectual from an occult property, as moſt think, but from a drying faculty; ℞ of the Aſhes of *Agnus Caſtus*, with the blew flower, the Skin of a Snake caſt off, of each ℥j. with Oyl of bitter *Almonds*, and a little Wax, make an Unguent.

2. We muſt diſcuſs by ſtronger Diſcutients, and ſpecifical Reſolvers, if the former intention may not be to purpoſe; Topicals that reſolve ſcirrhous ſwellings, an Emplaiſter of *Amoniacum* and *Bdellium* diſſolved in Vinegar, and a portion of Quickſilver added, is very effectual. 2. The

Leaves

Leaves of the Cypreſs Tree, are ſaid in three dayes to diſſolve ſtrumous Swellings. 3. The Root of Gladiol, or Sword-Graſs, Leaves of *Libanotis*, Aſhes of Vipers, and ſtinking Gladony made into an Emplaiſter, excels. 4. All theſe following may be reckoned for ſpecifical Reſolvers, Vipers-Graſs, Pilewort, Crowfot, Figwort, Garlick, Root of *Xyris*, Mugwort, Foxgloves, Savine, Wall-Pepper, Monks-Rubarb, Horſmint, Aſhes of Snailes, of Goats Dung, dead Nettles.

3. If Reſolvers and Diſcutients do no good, it muſt be ſupperated. The leſſer Chelidone or Pilewort hath drawn out ℔ij. of Corruption in one week, and cured: Roots of *Althea*, of White-Lillies, an Union roaſted in the Embers, are uſeful.

Suppuration is dangerous if the matter ſhould turn inwardly, and fall upon the Lungs; unleſs all the matter be changed into *Pus*, we may not open it, cut it; and if they cannot well endure that, uſe a potential Cautery, or burn it.

Some cut it in pieces, then ſprinkle on it Devils-bit, Orpement, Vitriol, Vermilion, *&c.* and then take off all the dead fleſh, the Ulcer is then to be healed.

Alſo it is to be taken away with Ligature of Thred, or rather Horſhair, tyed about the bottom of the Tumour, and every day tyed harder and harder, till it fall off; which is chiefly to be done in thoſe that have ſlender roots, and be hanging.

Some apply Cauſticks and Septicks, and Corrodent Medicines, and ſeem very raſh therein: the parts about the Tumour are then diligently to be bewared, leſt thoſe ſtrong Medicines ſhould hurt and inflame them, being ſound.

Gargariſms of the Juyce of James-Wort, called *Jacobæa*, are commended; alſo of the Juyce of Spibed Looſtrife.

Amulets of the Roots of Scrophulary, or Figwort, hung about the Neck, are alſo good.

Guordonius ſaith, *The Feet of a great Toad, being cut off when the Moon is void of courſe, and haſtens to conjunction of the Sun, being hung about the Neck, cures the* Kings Evil.

Rondeletius ſaith, *To prick Struma, with the Root of a Parſnipt, cures, and prohibites thoſe that are growing hereto.* *Pliny* ſaith, To do ſo with the bone of the tail of a Sea-Frog-Fiſh, performs the ſame.

If they be ulcered, *Hartmannus* ſaith, They are moſt happily cured with the aſhes of Salamanders calcined in a pot, and ſprinkled thereupon.

An Unguent then to anoint them of greateſt efficacy may thus be prepared to conſume and dry up the ſtrumous matter, and correct its quality.

℞ of the lesser Chelidone or Pilewort, ashes of Vipers, ashes of Snails, of each ℥j. Burnt-lead ʒij. Roots of Scrophulary, of dead Nettles, of each ℈ij. with Oyl and Wax make an Oyntment, and lay thereupon a Plate of Lead.

The Kings of *France* especially, and the Kings of *England*, cure this Evil with touching; which Vertue is said to be given to *Clodoveus*, the first of that name, and of the Christian Kings of *France*, assoon as he was baptized, and turned Christian, and so it lineally continued to all his Successors; of which the Kings of *England* were descended. The manner of healing is to lay their hands upon it, saying in French, *Te Royte touche, et dieu te garrie*, or *guarit*; *Rex te Tangit, & Deus te Sanat*; In English, *The King toucheth thee, but God maketh thee whole.*

CHAP. II.

Of Corns.

Corns (called by the *Latines, Clavus, Gemursa, and Morticini*) are hard and callous Tumours, bred in the Toes and Soals of the Feet, from congestion of thick humours, and pressure of the shoe.

SUBJECT.

The *Subject* is the Soals of the Feet, and Toes, especially the little Toe: sometimes they possess the Joynts, and are under the Nails.

CAUSE.

The *Cause* is galling, compressure, and straightness of the Shoe, whereby gross humours by congestion, are retained there, and hardened.

SIGNS.

Signes are evident to the sight; They are very molestuous in going, and sometimes have a very vehement pain, sometimes a Contusion preceded.

PROG.

They are uncautulous Exterpation, sometimes brings a Gangreen, and sometimes Inflamation, and Convulsion, from cutting too deep among the Ligaments and Tendones.

DIFFERENCES.

Those in the Toes are called, *Clavi*, or *Corns*; Those in the Soals of the Feet, *Calli*, or hard brawny fleshy Tumours.

CURE

Cure Is by preparation of it for cutting, which is done by Emolients, and renderers of it soft; as raw Flesh laid to it for 24 hours.

If they fall in, they are raised high again with Dogs Urine, an Emplaister of red Wax, Eeles Blood, Oyl of Mercury of Snailes.

After preparation is made for Incision, and the Corn extracted by the Root, we must fill up the hole with the Sand left at the bottom of a Chamber-Pot, to hinder the regeneration of it again.

MEDICINES.

Medicines that take it away without Excision, is, 1. The Juyce of Housleek, which is to be bathed on it several times, and a leaf of the same Housleek worn to the Corn. 2. A second Specifical is the Pouder of the Root of Rest-harrow, mixt into an Oyntment, with Grease, for Unction of the Corn, which in three dayes is said to fall therefrom. 3. A third is a black Snaile put into a linnen Rag, and torrified by the Fire, and laid hot to the Corn, and so worn; fomentation also of the Juyce of Rhue, Marigolds, and Plantane, are recited by some.

Rulandus holds this for a Sectet to take away Corns, ℞ of the Oyl of Brimstone ℥ ß.; the Corrosive Stone ʒij; Seeds of Henbane ʒj.; *Opium* ʒj. mix them.

Dioscorides saith, The Bark of the Willow-Tree burnt to Ashes, and mixt with Vinegar, takes them away.

Lebotius commends the Gall of a Cow applyed in like manner, which causes its extirpation by the Root.

The *Prophylaxis* is then to be instituted, which is done by Application of Corrodent Medicines; The Medicine of *Rulandus* afore rehearsed, Coperas, *&c.* mixt in Emplaisters, or the Sand of Urine, may serve to fill up the hole, and hinder regeneration of the Corn.

CHAP.

CHAP. III.

Of Bronchocele, *or a Throat Rupture.*

DEFINITION.

BRonchocele is a Tumour in the Throat, swelling out to a large space betwixt the *Trachea Arteria*, and the Skin, from wind, or a slow thick humour, made by Congestion.

NAMES.

It hath its *Name* from the *Greek* word, *Bronchos*, signifying the Throat, and *Cele* signifying a Rupture: The *Latines* call it *Ramex*, or *Hernia Gutturis*, or *Gatturosa*; The *Arabians*, *Botium*; The *Barbarians*, *Crepatura* and *Ruptura*; In English it may most fitly be called, *A Throat Rupture.*

SUBJECT.

The *Subject* is the space in the forepart of the Throat, close to the *Trochea Arteria*, or Wind-Pipe, under the Skin and general Membrane: And betwixt the *Trochea Arteria*, and Muscles of the Neck, some doubt whether the Matter be contained betwixt the broad Muscle and the Skin, or hid under the broad Muscle.

It is fourfold divided.

1. One is a *Pneumatocele*, or a Rupture from Wind, whose Causes are Wind; as hapned to such as puff out their Cheeks vehemently with Wind, and to such as void Excrements difficultly, to Women in a difficult ejection of the Birth, and great clammours, whereby the subjected Skin and Membrane are distended, and violently rent from the *Larinx*, or the broad Muscle it self is seperated from the subjected Parts; hence a space being effected (*viz.* by the aforesaid, or others, that cause such a violent distention of that part) from *Fuga Vacui*, a flatulent matter breaks in violently, and elevates the Skin, and puffs it up into a tumour.

SIGNS.

Whose Signs are these; It is a tumour stretched forth, exercising a large capacity, struck, it gives a sound, gives place to pressing of the Fingers, but rises to its wonted height again suddenly, which is not so in the following Differences; but herein a coherence of the Differences is made, for that the Original of a *Bronchocele*, is allowed to be an eary matter, first insinuating it self there, and distending; to which other humours

humours are gathered, which are known by proper Signs.

As, 2. A *Phlegmatocele*, or Rupture from a flegmatick Juyce, or mixed with Melancholly; which is familiar to the People of *Piedmont*, and the *Alpes*, from unwholsom Waters there, specially from large drinking of Snow Water, because most they drink at sometimes is melted Snow. Sometimes its most apparent Original is from stop of Natural Excretions, as Menses or Hemorrhoids, which things either encreasing or heaping up a gross Pituitous, or commixt Melancholly matter, Nature expels it by degrees from the Head to the *Larinx*, or space of the Throat under the Chin, by the hinder parts of the Ears, according to *Fernelius*.

SIGNS.

It grows by degrees, and takes increment from a nourishment communicated by certain Conduites (and not by the Veins) which Nature hath destinated to such an use; it is hard, and by touch may be discerned not to be Wind; which *Platerus* only allows to be the Cause of *Bronchocele*, whom *Sennertus* reproves.

DIFFERENCES.

Of this also be several Differences, for one is like *Steatoma*, wherein, with the fatty or honey like matter, be sometimes Hairs; this as the most tractable kind may be opened by a Cautery or Launcet, eschewing the Veins, but where the matter is insinuated into the space of the Muscles, there is no eradicating of it by Chyrurgery, which unless, here is very dangerous, also if the tumour be more internal.

Another refers a kind of *Anenrism*, which is uncureable; so are those that come from the Birth and Infancy, those that are great Scirrhous and Cancrous, repleat with many great melancholly Veins, are dangerous, and not to be medled withal.

A third kind is *Sarcocele*, or a fleshly Rupture, Sirrhous, and remains all the life time, unless maturely helped, which it is very hard to be; the Causes may be such as caused *Phlegmatocele*; it is Cronical, and discerned by touch and sight.

A fourth is, *Hydrocele*, or a Dropsie of the Throat, which is sometimes both Internally and Externally affected, from a waterish matter collected there. *Montanus* cured it by Incision.

CURE *General*.

The Cure varies as the Causes; but generally observe, 1. That in the beginning, to stop the encrease of the Tumor, and repel its nourishment, Astringents are convenient to be applyed. 2. To

respect

respect the Head from whence the matter is transmitted; which is, 1. To be purged with general Catharticks. 2. Dried and strengthened.

If it hath already taken its full growth, and is confirmed, we must use Discussers, and Resolvers; for a thick and hardned matter, Foment, with Water of Nitrous Baths, or Sulphur; an Oyntment of Goose-grease, beaten with Hogs-grease, and applyed; a Cataplasm of Barley Meal, with Oyl of Lillies, applyed hot; an Emplaister of *Diasulphur*, may do good, applied upon a Plate of Lead besmeared with Quicksilver, after friction of it, till it wax red; the Roots of Garden Orrach and Devils-bit, whether inwardly, by way of Gargarism, if the Tumour be more inwardly, or outwardly used, are held to have a propriety against inveterate and old Tumours in the Throat.

For a windy Matter, Carminative Discussers are most fitting, as an Emplaister of Cummin-Seeds, Bay-Berries, Brimstone, Goats-Dung and Honey.

See more for the Cure hereof, in the Chapter of *Scrophula*, or the Kings Evil, for this many times is cured by the same that *Scrophula's* are.

CHAP. IV.

Of Warts.

WArts, called by the Greeks *Acheochordines*, *Myrmecia* and *Thymia*, by the Latins, *Verrucæ*, and *Arabians*, *Boterale*, are little risings, or fleshy Excrescent Tumours, from a thick viscous matter insinuated there, and chiefly possessing the Hands.

CAUSE.

The general Cause of all kinds of them, is a thick melancholly pituitous Blood, or from a Juyce destinated to the Skin and Cuticle to be nourished by.

SIGNS.

They chiefly infest the Hands or Feet, sometimes the Thighes, Seat, and Privities; they are sometimes livid, and rough, and have a pricking pain, and sometimes Ulcerate; sometimes they are Malignant and Cancerous.

CURE.

Medicines that are destinated to take away Warts, and held very effectual and proper hereto, are very many and almost innumerable.

The choicest and best approved, of which we here recite.

Johannes Hartmanus saith, *The Water swiming upon the Trunk of an Oak, after it is cut, Cures, or takes away all manner of Warts.*

Rondeletius commends *the Root of Chelidone, beaten with Hogs-grease, and applyed, to consume and take them away; or the Blood of a Lizard destilled,* saith he, *dries them.* He also commends *Agrimony applyed with strong Vinegar, for taking them away.*

Baptista Porta adviseth *to rub them with the Head of an Eel that is very bloody.*

Fallopius commends *rubbing of them with Willow Leaves, being first bathed with the Juyce.*

Paulus Ægineta, Reckons up abundance of Medicines that abolish Warts, as Elatory, or the Juyce of Wild Cucumers mixed with Salt, for bathing; Juyce of Tithimales, Water issuing from the Green Twig of the Vine, being laid in the Fire; Niter, with the Urine of a Boy that never yet exercised the sports of *Venus*; Bark of Frankinsence with Vinegar, and the like, too tedious, and not worth the time and pains to rehearse them.

Rosellus praises Fomenting, with a Red Onion beaten with Salt.

Among Specificals, *Zazintha*, or *Cichorea Verrucaria*, so called, from its Specifick force and vertue against Warts, is most excellent, and ʒj. of the Seeds thereof given inwardly, in decrease of the Moon, are held to extirpate and take away all kind of Warts, and excrescences of Flesh whatsoever.

Miraldus saith, *If they be rubbed with Leaves of the Fig Tree, and afterward those Leaves be buried in a Dunghill to rot, so the Warts will insensibly vanish away.*

Others say the like of a piece of Raw Beef so used.

Proper also, and very effectual to take away Warts, are Leaves of Agremone, Turnsoil, Chelidone, Marigolds, Purslane, *Oleum Anacardij*; stronger Medicines, and more sharp, which hurt the adjacent tender Skin, unless it hath some defensatives, are, the Spurges, Pephi. Tithimale, *Aqua Fortis*, with which *Jacobus Primerose* saith, *He cured himself, whenas many other things were ineffectual, Sulphur Vivum.*

Others extol unslaked Lime and *Lixivium*; or unslaked Lime and black Soap, is held transcendent.

Rondeletius hath this Water, ℞ of Salt of *Amoniacum*, Roman Vitriol, Ruſt of Braſs, of each, ℥ij. Allum, ℥j. unſlaked Lime, ℥ß. let them be deſtilled in an Alembick, (Vinegar, or ſome quantity of other Liquors being put thereto) throw away the firſt VVater, and reſerve the ſecond for uſe.

Herba Stellaria, or Starwort, is ſaid to conſume them in a very ſhort time; the like is alſo ſaid of the Juyce of Eldern Berries.

DIFFERENCES of VVarts are threefold.

1. The Greeks call ſome *Acrochordones*, having a more thin and ſmall Root, and a broader at the top, and higher; it is ſo called, becauſe it appears as if it hung by a ſmall Cord.

Celſus ſaith, *They often grow up many together, moſt troubling Children, ſometimes falling again of their own accord, they are ſometimes thought to be contagious.*

CURE.

Their Cure is by Exciſion, which where it may be done, doth quickly Cure, ſaith *Primeroſe*, and is more ſafe then the actual Cautery: In *Galens* time, ſome plucked them up with their Teeth, which put them to much pain, but if they be clearly cut off, they have no root reſerved for growing again: ſome hold it the beſt to tie them with an Horſe Hair, or a Silk wet in Oil of Brimſtone, and tied every day harder, till they fall off of themſelves; ſome when they are thus tied hard about at the Root with an Horſe Hair, anoint their tops with an unguent of Honey Vinegar, Juyce of Agrimony, of Purſlane, with Doves Dung, and Ruſt of Braſs, or the Pouder of Savine, and Yellow Ocre, with Vinegar, and all the Medicines afore generally propoſed may (or moſt of them) be uſeful here.

2. *Myrmecia* or common *Warts*, they have a broader Baſis; the Roots going deeply out, they are lower, hard, and ſcarce bigger then a Lupine; ſome be very flat: when they are felt on hard, they have a painful ſenſe, like unto the bite of a Piſmire or Ant, whence ſome call them *Formical*; they are ſometimes painful; they ſeldom ceaſe of their own accord, and being cut, often grow again.

Some Counſel to cut them up by the Roots with a ſharp Razor, and let them bleed, and then apply Bole, Allom, and ſealed earth thereupon; others are rather againſt it, fearing thereby great Ulceration, they having ſuch broad roots.

If they be very hard, and not ſo ſenſible of feeling, Cauſticks to conſume them, are approved; alſo cloſe tying of them by the Roots with Horſe Hair, as afore directed for *Achrochordon*.

3. *Thymon*

3. *Thymon* or *Thymia*, so called, because it represents in colour the tops of the Herb *Thyme*; they are less than *Achrochordones*, but higher than *Myrmicia*; they have a narrow foundation, and *basis*, but are reddish, rough, hard, and growing with a larger head, and are called *Figs*, or *Fig-Warts*; they are not easily taken away by cutting the roots, yet being inward: The rest is to be referred to *Thymus*, or the Fig of the Fundament.

CHAP. V.

Of Swellings or Apostems that they call Atheroma, Steatoma, *and* Meliceris.

I. A *Theroma* is a Tumour contained in a Follicle, or proper Membrane, and so called from the Greek word *Athera*, shewing the quality of the Humour it consists of, *viz.* like Pap or Frumenty.

CAUSE.

The Cause is primary, as violent Causes, bruising, *&c.* or secundary, as a pituitous *Humour*, and alimentary Juyce, or strange Bodies, as Stones, Bones, Hair, or commixtion of various Bodies into one Follicle, or Bladder.

SIGNS.

In figure it is long, 'tis harder then *Meliceris* to touch; and in crushing or pressing of it with the finger, it returneth or riseth up again very slowly: It is not hard, nor paining, nor is the natural colour of the Skin changed thereby. These Tumours grow from small beginnings to great Abscesses.

CURE.

In Cure, 'tis hard to digest *Humours* that are comprehended in a *Cystis*, or Bladder: Suppuration and Excision is to be made by a Launcet or potential Cautery, or *Lapis infernalis*, not purging out all the Humour together; the bag wherein the matter is, is to be artificially drawn out, the Veins, Nerves and Arteries being specially bewared in the operation; if the Bag or Follicle be left, or not consumed, more matter like the former will be gathered there; then the wound is to be healed and cicatriced.

II. *Steatoma* is the same, as to the Membrane or Follicle that the Humour is contained in, and as to the cause; onely the matter of *Steatoma* is

is like Suet, whence it had its name from the Greek word *Stear*, signifying Suet.

SIGNS.

'Tis softer for the most part than the rest, it hath a larger *Basis* or bottom; pressure made by the finger riseth not up easily; it is rounder than *Atheroma*, and its substance is more thin.

CURE.

The Cure is the same with that of *Atheroma.*

III. *Meliceris* differs from *Atheroma* and *Steatoma*, because in *Meliceris* the Humour contained in the Bag is like Honey, so called from *Meli*, Honey; it is round as *Steatoma*, yeilds to pressing of the fingers, it looks more clear; sometimes there is in it a gravelly hard matter.

CURE.

In Cure use Resolvers and Suppuraters; if they do no good, then use Chyrurgery, as is directed for *Atheroma.*

CHAP. VI.

Of Kibes, or Chilblanes.

Kibes or Chilblanes, called by the Greeks *Chimethla*, by the Latines *Perniones*, are Tumours or Inflamations possessing the Hands or Feet, arising in Winter-time, and chiefly to Children.

SUBJECT.

Subject is the Heel, or other parts of the Foot, the Fingers, or sometimes the back of the Hand.

CAUSE.

Cause is Winter-coldness, going in the Snow, too great straitness of the Shoo, and whetting and galling of the Heel, therefrom attracting Blood by painfulness.

SIGNS DIAGNOSTICK.

Signs Diagnostick are first from the Tumour and redness, with great itching that is present; sometimes they come to an head, turn ulcerous, and pour out a little Sanies; sometimes they possess all the Fingers, and part of the hand, are very troublesome, and loathing the sight.

DIF-

DIFFERENCES.

One is not ulcerated, but an hard red itching Tumour, moſt troubling at night, and is called a *Chilblane.*

Another is ulcerated, and very ſoar and ſmarting, and is called a *Kibe.*

PROGNOSTICK.

The evil is diuturn, and though it ceaſes in Summer, yet it recurs in Winter; beating, or laceration of the Heel, is bad, for there is fear of hurt of the thick *Tendone* that comes thither, which effects a Convulſion, and therefrom Death.

CURE.

Cure is double; firſt for the Tumour, ſecondly for the Ulcer: for the Tumour alſo Cure is twofold, 1. Preſervative, 2. Curative.

Preſervation is made by keeping of the Feet warm, by wearing of Socks wet in *Aqua-Vitæ*, Foments of Salt Water, Decoction of Turneps, Brine, Allom, Litharge, Oyl of Myrtles, *&c.*

Cure is done by putting into cold Water the diſeaſed Member, which drives away cold, even as we do to Apples and Eggs congealed; and ſo the cold being drawn forth, which is manifeſted from abatement of the pricking pain, we muſt foment the part with Bay-berries and Roſemary boiled in Milk.

Specifical, are Decoction of Turneps that are frozen, or the Liquor of them, and Bay Salt baked firſt in an Oven, Tobacco-Leaves applied, Oyl of Wax, a Bath of Brine moſt hot for friction and bathing of the kibed Part; an Emplaiſter of *Galbanum*, Neats Suet, and *Gum Tragacanth*, the Juyce of *Beets*, of Water-Pennyroyal, of *Venus* Navil, Lentils, Orobus, Roots of Burdocks, Aſhes of the Wood of the Figtree, with Greaſe, Oyl of Roſes baked in an hollow Turnep, and a Cataplaſm made thereof; a Liniment of *Sulphur Vivum*, and Oyl of Garlick, the Feet or Hands held over for long time, and as hot as may be; to endure the fume or ſmoak of Henbane half dry, and burnt, doth admirably cure bloody falls, and the falling down of ſuch humourous Blood into thoſe parts; *Typha*, or Cats-Tail alſo applied, greatly helps, and Toadſtools: If the Humours will not be diſcuſt, but ulcerate, after Mundificatives, uſe Oyl of Roſes baked in a Radiſh, Oyl of Tobacco, an Oyntment of Cats-Tail, Gum Tragacanth and Oyl of Eggs; ſome are cured by holding their Feet over coals, as hot as they can endure, for ſeveral times, and then they come not to maturation. When the part becomes in a manner mortified, we muſt uſe ſuch Medicines as are prevalent in Gangrenes.

CHAP.

CHAP. VII.

Of Ancomes, *or* Paronychia *in Greek.*

DEFINITION.

P*Aronychia* is an hot and paining Tumour risen in the ends of the Fingers to the Nails.

NAMES.

The Greeks call these Apostems *Paronychia*, and *Paneris*; but *Riolanus* saith, 'tis *Panaritium Arabum* that affects the Tendons and Nerves at the fingers end; and that *Paronychia* of the Greeks is a light Affect, *viz.* onely a fissure to the root of the Nail; the Latins call it *Reduvia*, the vulgar English have many Names for it, as an *Andicome*, *Fellone*, *Whitlow*, or *Nail-Wheal.*

CAUSE.

Cause is adust Blood and Melancholy, very hot, and participating of a malign quality, sent thither by Nature, and afflicting the Nerves and Tendons.

SIGNS DIAGNOSTICK.

They are known by sight; there is great pain from the nervous parts being affected, that it sometimes extends it self throughout the whole Arm, and makes the Affected very impatient; there is inflamation, and sometimes a Feaver.

PROGNOSTICKS.

From greatness of pain there is sometimes made so great Symptoms and disquietings of Nature, that death hath ensued to some.

It sometimes comes to Suppuration, and breaks; sometimes the matter being kept within, corrupteth and rotteth both Bones, Ligaments, and Membranes; and then if this be already done, we must use cutting.

CURE.

Cure is to begin from evacuation of hurtful Humours, which is done by Phlebotomy, and Catharticks.

2. We must respect the Symptom, and lenify the fierceness of pain, for which a Cataplasm of the Leaves of Mandrakes and Henbane boiled and mixed with Hogs-Grease.

3. Suppuraters are to be insisted upon, to bring it to maturation as soon as may be; Repellers are to be shunned, lest pain should be exasperated therefrom, and the Humours impacted in the part.

Oleum

Oleum Saturni is helpful, and Bay-Salt with Yolks of Eggs applied, Whitlow-Grass, and Roots of Briony; of which may Oyls, Oyntments and Emplaisters be made, or Ear-Wax, with the Skin of an Eel.

If these avail not, nor will it yet break, it must be opened with a Pen-knife, and all the matter throughly purged out; then the Ulcer must be cleansed, and healed with fit Topicals.

CHAP. VIII.

Of Ecchymoma *in Greek*, Sugillatio, *or* Livor, *in Latin; in English signifying black and blew Marks, or Discoloration of the Skin, from Bruises, or otherwayes.*

Ecchymoma with the Greeks, *Sugillatio* or *Livor* with the Latins, is an effusion of Blood to the outward Skin, effecting a blackish blew colour, or livid, in that part.

CAUSE.

Causes are blows, causing the effusion of Blood, which being sent to the Skin, there becomes of a livid colour; also from *Anastamosis*, *Diapedesis*, and *Diaresis* of the Veins.

SIGNS.

'Tis discerned best by sight; it happens commonly from a blow upon the tender flesh, betwixt the Eye and Nose.

CURE.

If the Affect be great, lest Inflamation should be stirred up, we must let Blood.

2. Use Repellers mixt with Discutients.

3. Digesters, the Root of *Solomon*'s Seal, Leaves of Argemone, Scurvy-grass, black Briony, hot Arsmart, fresh Flower-de-luce-roots, Avens, Daysie-roots, Seeds of Ammy, or Bishops-Weed, Sopewort, Ashes of Bean Stalks, stinking Gladon, *&c.* are most excellent to take away the black and blew Marks made from eruption of Blood or Humours, whether by Bruises or otherwise.

If it be greater, and Digesters profit not, we must use Medicines tending to maturate, and Cupping-Glasses are sometimes useful; and open it, lest the matter corrupt the part, or a *Fistula* or hollow Ulcer be made.

If a Gangrene be suspected, the part is to be scarrified, and washed with hot Vinegar.

FINIS.

C H [illegible] V I [illegible]

[illegible] and elsewhere [illegible] of the Skin, [illegible] Finger [illegible]

[illegible]

[illegible] the [illegible]

[illegible], in a Leg [illegible]

CAUSE.

[illegible] [illegible] [illegible]

[illegible] [illegible]

SIGNS.

[illegible] attended by [illegible] happens [illegible] from a blow upon [illegible]

[illegible]

If the Mischief be great, let [illegible] we must let Blood.

2. [illegible] [illegible] with [illegible]

3. [illegible]

[illegible]

[illegible]

[illegible] of [illegible] to take away the [illegible] from corruption [illegible], whe-[illegible]

[illegible]

[illegible]

[illegible] lest the [illegible] corrupt the part, or a [illegible] Ulcer be made.

If a Gangrene be suspected, the part is to be scarified, and washed with hot Vinegar.

DAIMONOMAGEIA:

A SMALL

TREATISE

OF

Sickneſſes and Diſeaſes

FROM

Witchcraft.

DEFINITION.

A Diſeaſe of Witchcraft is a Sickneſs that ariſes from ſtrange and preternatural Cauſes, and from Diabolical Power in the uſe of ſtrange and ridiculous Ceremonies by Witches or Necromancers, afflicting with ſtrange and unaccuſtomed Symptoms, and commonly preternaturally violent, very ſeldom or not at all curable by Ordinary and Natural Remedies.

SIGNS DIAGNOSTICAL.

I. If the Sick voids things that naturally cannot be bred in the Body,

nor put therein from without, distrust Witchcraft: If they void Rose-Bryars an hand length, Sticks, Thorns, and Bones by Stool; as *Thomas Bromhall of strange Apparitions*, testifies, *page* 122.

If after, and with violent and preternatural pains, the Sick vomits gallons of Blood, or the like goes by Urine, and so continues day by day, and void 1200 Worms at a time, or several hundreds, and so continues, judge it Fascination: That there have been such, see *Tho. Bartholin, Historia Anatomica*, and *Sebastianus Brand.*

A Physician of my Acquaintance told me he examined strictly Eye-Witnesses, in one Town where he was, and where it was a report, that a Maid bewitched, vomited Wool, Hair, Needles, Pins, *&c.* and they assured him of the Truth, that it was so; and the like have I heard of some tried formerly at some Assizes of this Kingdom.

One vomited Thorns of the Sloe-Tree, and Hooks, as *Christoph. Rumbaus* in *Obs.* testifies.

Another vomited Cloth, pieces of Iron, Stones, and Bones; and a Maid voided downwards Pitch and Soap, Stones, and pieces of Bones, which also she cast up by vomiting, being much pained at Stomach, and made very lean, died at last, *Forestus, Obs. Med. Lib.* 18. *Schol. ad Observ.* 26.

But, *One Swallow* (as the Proverb is) *makes no Summer: Vis unita fortior, & quæ non prosunt singula juncta juvant*; In the multitude of Witnesses there is sure Testimony; specially they not allured by Gain, or obliged by Interest, or superstitionated by Education, or forced by rigour of Authority, but one writ in one place, another in another; one in one Country, another in another; one in one Age, another in another; one the Judge, the other the Physician: so that they held no confederacy to cheat future Ages, but writ their clear Experience; which Experience induced them to believe such things; as indeed what can any man know truly, but by Experience? for else it is but Imagination, Conceit, or Phansie, which onely casually, and by chance is true: And if our Country and Age did not witness to what Authors have writ in other Countries and Ages, it might be suspected; yet we have not one Witch to one hundred that be in other Countreys, and fewer than formerly; and therefore the fewer are bewitched: But there are many bewitched which are not thought so, and consequently not cured, that otherwise might; and there are divers thought so, that are not, but their Sickness is referable to natural Causes, and found by the Scrutinous in the legitimate Order of Nature. We will draw up all Observations to this first Diagnostick Sign briefly.

Those that vomit, or void by stool, with greater or less torments, Knives,

Knives, Sciſſars, Bryars, whole Eggs, Dogs Tails, crooked Nails, Pins, Needles, ſometimes threaded, and ſometimes with Hair, Bundles of Hair, pieces of Wax, pieces of Silk, live Eels, large pieces of Fleſh, Bones and Stones, and pieces of Wood, Hooks, and pieces of Salpeter; conclude they are bewitched; and that ſuch have been vomited, or voided by ſtool, and that from Witchcraft. See *Alexander Benedictus, Lib.* 7. *Cap.* 25. of his Practice, *Tho. Bartholinus*, in *Hiſtor. Anatomicis*, *Antonius Benivenius, Obſ. Med. Cap.* 8. *Cardanus de varietate Rerum, Lib.* 15. *Vierus, de præſtig. Dæmonum*, *Nicolas Remigius de Dæmonolatreia*, *Foreſtus* in *Obſ. Med. Lib.* 18. *Langius, Lib.* 1. *Epiſt.* 38. *Cornelius Gemma, Lib.* 2. *de Divinis Naturæ Characteriſmis, Cap.* 4. *Laurentius Scholtzius* in *Epiſtolis*, *Greg. Horſtius* in *Epiſt. Jacobus Deidetius* in *Epiſtolis*, and others, Witneſſes enough, and men of credit enough.

The Reader is here to be advertiſed, that he miſtake not; He muſt inquire what went before, what was eaten, and if a ſuſpected Witch was offended: Secondly, He muſt conſider whether ſuch might not be generated in the Body: Thirdly, He muſt ſee how many ſuch ſtrange things they vomit or egeſt; none vomited all the aforeſaid things, and all vomited ſome of them; commonly they vomited three or four kinds; one vomited Glaſs, Nails, and Hair together; another vomited often Gobbets of Fleſh, Braſs Pins, with Wax and Hair folded up together, and crooked Nails. Gueſs at the reſt, by theſe.

Some died, and cold not get up nor down theſe things; as *Alexander Benedictus* ſhews; ſome were opened, as *Ulricus Newſeſſer*, as *Johannes Langius*, and *Vierus* affirm; there were found in his Stomach four Iron Knives, partly ſharp, and partly like Saws, long and ſmooth pieces of Wood, ſuch as poſſibly could not be ſwallowed or vomited forth; two rough Iron Tools, each a ſpan long, and a bundle of Hair: If Ulcers, Boiles, or Apoſtems, have in them any of theſe preternatural things that were never ſwallowed, if other things correſpond therewith, ſuſpect Witchcraft. See *Joh. Langius* of a Woman of *Bononia, Epiſt.* 38. *Lib.* 1. and *Vierus, Lib.* 3. *Cap.* 12.

Object. *There are thoſe that go up and down, that ſwallow Pebbles, Coals, Pieces of Iron, Bones,* &c. *and theſe may by uſe ſo facilitate their Stomach, that they may vomit them when they will, and ſo be either admired, or pittied and relieved.*

Anſw. Such have been: But, 1. Abundance of theſe things for their ſharpneſs, roughneſs, and largeneſs, could never be ſwallowed.

2. The Perſons that voided them, and in whom ſuch were found being diſſected, were ſilly Men, Women, and Maids; and then they would not

not have been so sick, and vomited them so difficultly, and so long together, and have lain so long miserably tormented, yea, and to die at last.

II. Strange and wonderful Convulsions, indomitable and inexpressible Torments, with other things preceding, or supervening, gives suspicion of Witchcraft: One *Judith*, a religious Maid, was bewitched, as *Vierus*, *Lib*.3. *Cap*.13. relates; Her Jaws were contorted, and clave together, and sometimes her Gullet, that she could not swallow, and sometimes her Tongue was so convulsed that she could not speak.

A convulsion of the whole Body by intervals, shaking of the Head, pains in all the Joynts and Limbs most vehement, stoppings of the Ears, blaring out of the Tongue, with hideous clamours adjoyned, with noise therein, like barking of Dogs, supervened with vomiting of Chesnuts, Balls of Hair, large pieces of raw Flesh, and Bones, or like to this, which *Jacobus Seildelius* in his *Observations* experienced, you may be sure there is Fascination.

Whosoever after long and violent pains vomits or ejects things preternatural to be bred in the Body, or unlikely to be received thereinto, suspect Witchcraft.

III. If the Sick complaineth of such a Woman or Man suspected for a Witch, and saith, *There he (or she) stands*; or, *Now he (or she) comes*, though no Body else see any thing; for such is the power and cunning of the Devil, and consequently of his Agents (as *Bodinus*, *Vierus*, *Grillandus*, *Remigius*, *Peter de Loier*, now rendered in English, and Others, do demonstrate) that some may see a Spirit, others in the same Room, at the same time, shall not; and some that had very good skill in *Magick* would undertake by the Physiognomy to tell who should see Visions of Spirits, or Angels, which are onely distinguished from other Spirits by their Office; for ἄγγελος comes from ἀγγέλλω, to declare, or be sent on a Message; so that one Spirit may be an Angel at one time, and another at another; also they will undertake to discover who shall never see Apparitions, though they be in the Room with others that see them: If as soon as the sick Party cryeth out of such a one, like a Mouse, or Fly, or any other Creature, entereth into the Mouth, or goeth to the Body of the Sick, which sometimes onely the Sick seeth, and the Sick is raised, and hoven up in his Body, and Brest moves high and laboriously, and somewhat seems to rise up to suffocate him, with or without, the noise of Dogs barking, Cats mewing, Hogs grunting, Cows lowing, or their like, heard in him; for these are more common to one peculiarly possessed of the Devil, as also is the long lying in a trance thereupon, as if the party was dead, and then with leaping and raving the fit may go off; Judge this cer-

certainly to be by the power of the Devil, and commonly to be administred by Witches through malice, by the performance of foolish Ceremonies.

These things I have gathered from information of our own Countrey People as well as Authors.

IV. A fourth sign of Witchcraft is, if the sick Prophesy, and foretel truly things that afterward come to pass, and speak beyond the course of Nature (Gods Law, beyond which no man lawfully can go) things they never heard, felt, saw, or understood, and Languages they never learned; as divers chiefly in some sickness that have spoke Latin that they never learned, or other Nations Tongues they never were taught, and afterward, for the most part, they forget all again, if with these, or without these, for there is difference in all; the Sick fly, or run up the Walls with their Feet uppermost, or leap from one place to another, strongly and fiercely, at a great distance: Be sure it is not naturally; if not naturally, preternaturally; if preternaturally, either by God or the Devil; if of the Devil, they tend to advance his Interest or Kingdom, and so do these Practices.

1. That several have spoke strange Tongues they never learned, we shall endeavour to satisfie the Reader, and also that some Prophesy.

Cordanus de Rerum variet. Lib. 8. *Cap.* 43. Relates how *Phliarius Poletanus*, an *Italian*, distempered in Body, spoke the *Dutch* Tongue perfectly that he never learned; he by Physick voided many Worms, and could afterward speak only his Native Language.

Sigeberti Continuator, saith, *Norbert* of *Nigella*, from the Devil, did repeat the *Canticles* from one end to another, in the *Latin* and *Germane* Tongue, and afterward being cured, his new speaking strange Languages was took away.

Cedrenus and *Zonarus*, *Tomo.* 3. Report a Servant of *Michael Curopalates*, at an Eclipse, or, *Conjunctionem Soli cum Luna*, was struck with Madness, and would Prophesy things they found to come to pass, and in strange Tongues.

Manlius relates of a Maid, that never learnt Latin, that being asked which was the best Verse in all *Virgil*, said,

Discite justitiam monite & non temnere divos.

She was apparently by other things possessed by the Devil.

Petrus Apponensis, *Com. ad Problema.* 1. *Sect.* 3. of *Aristotle*, Observed a Woman in a melancholly sickness to speak Latine, which she

never

never learned, and as soon as her sickness was gon, she could not speak one word.

See *Lævinus Hemnius*, *Lib.* 2. *Cap.* 2. *de Occult. Natur. Mir.* and *Guainerius*, *Tract.* 15. *de Cap. dol. c.* 4. *& Gentilis*, how many bewitched may foretel things to come, *Alexander* and *Rhasis* mention it; but Witches leave the Body, and their Souls go into far Countries for two or three or more dayes, and then they return to their Body again, which lay all this while as dead or in a trance; and then they make report of what is done, or to be done, before any news can come, a week or fortnight perhaps, the way is so far for Post, or ordinary Messengers to bring a Relation; and so they are thought to foresee or foreknow many times, when they are not. *Nic. Remigius*, *Peter de Loier*, An History of *Naples*, and *Bodinus* in *Dæmonomaniæ*, *Lib.* 2. *Cap.* 4. confirm it by many Histories and Examples; and our Countrey Witches have testified the same: It is preternatural indeed, and done by the Devil, to have their Souls at last to live in Vassalage with him.

2. That Witches, or the bewitched, can fly from House to House, or leap many yards, which naturally they cannot, nor in health could not, and run up the Walls with their Feet uppermost, without holding, by Diabolical power, we shall bring several Testimonies. It would be too tedious to write fully all the Examinations and Informations I have took concerning our own Countrey Witches: and also the Reader may suspect either my true Information, or Sophistication of my delivering it; therefore I shall rather desire to satisfie by the Authority of Authors Experience chiefly. Their Adversaries contradict their Experience only by their Incredulity: and how slight an evincement that is, let all judge. I would be loth to give just occasion to the Reader, to suspect me desirous of gaining Proselites by the imposition of Lies and fained Fables; for I have heard many Relations from sober People touching these things, that I shall here omit describing, lest I should be charged with too great Credulity towards the one, and a delusive Imposition towards the other.

Vierus lib. 3.cap. 9. brings several Examples of the Nunns of *Ventetus* in the County of *Horn*, how they were molested with evil Spirits, and were sometimes lift up above a mans height from the ground, they climbed to us like Cats, and were sometimes carried over mens heads, and sometimes fell down again headlong; they would sometimes goe on the tips of their toes, as well as others on their feet.

Sylvula de Historiis Mirabilibus, writes of a Woman called the *Lady Rose*, that would of a suddain by Diabolical Power be snatch'd away,

and

and bound to a bed, a tree; ſometimes an hair or a little flax was ſeen to hold her.

Magdalena Crucia, a famous Witch, whom Dr. *Henry More* in his Antidote againſt Atheiſm mentions, an Abbeſs, in ſuch eſtimation ſhe was for her miracles, ſhe would ſometimes in a pomp on a Feſtival Day, be lift up ſeveral Cubits above ground, ſo ſtaying her ſelf, holding in her arms the Image of the Child Jeſus, her eyes pouring out tears, and her mouth counterfeiting Devotion.

But ſome may object, *This ſhews not exactly, that Witches can make others fly, or ſubſiſt in the ambient Air.*

Dr. *Henry More* only mentions Mr. *Phrockmortons* Children nigh *Huntington*, I ſuppoſe he meant, as I have heard, how they would fly, and run up walls, being bewitched: Even as *Elizabeth Day*, (whom I well knew, as her Kindred with whom ſhe lived inform'd me) did, She would run up the walls with her feet, laying no hand, and on the Seiling with her head downwards, which ſhe could never do before nor ſince; like a Mouſe leap'd from her, with a Suffumigation, a Phyſician made, and ſome Ceremonies.

The Boy of *Northwich* twelve years old, that Mr. *Bruen*, a pious man, of *Bruen Stapleford*, recorded, would fly from Bed to Table, and from Table to Window, at a great diſtance, and yet his legs grown up to his Buttocks.

The carrying of Mr. *Silk* from his Companion, Mr. *Marſhall*, in the *Fens*, on his Horſe back in the Air diverſe miles, till he lighted into Sr. *Oliver Cromwels* Yard, leaping over one wall, and then another, leaving here a Glove, and there another, and elſewhere his Hat, could be no Deluſion. I had it from a ſober Gentleman, who took it from their mouths. Doubtleſs ſome Witch did it.

I ſince heard, the laſt Spring at *New-Market*, a Noble Man's Horſe ran away with a Lad, leaped an immenſe way each ſtep, ran by ſteep Hill ſides, and then ran his head againſt a bank and killed himſelf. The Spectators never ſaw Horſe do ſo before. And ſome ſay Stakes were to be ſet at each leap for commemoration.

So do Pigs and Hens when bewitched, often leap and dance.

V. A fifth Sign of Witchcraft is, If the Sick is twiſten, contorted, and his Chin drawn to his Forehead, and neck turned behind him, or face rather, though the common expreſſion is the other, and lye long, as if dead, and the like. But theſe may more particularly be termed, *Poſſeſſed*; Of which anon.

VI. A great Sign is, If any thing that comes from the Sick be burnt or harmed, and the ſuſpected Woman ſuffers in ſuch manner, or comes to

the House; or if after she is so served, or scratch'd till blood comes, or threatened, the Sick is eased much and clearly, suspect her for a Witch, and the Disease to be from her, *Consideratis considerandis.*

Besides the many Testimonies of our own Country, *Sprangerus* and *Nicol. Remigius* in his *Dæmonalatry*, and *Tho. Barthol* in his *Anatom.* Histories mention the same.

VII. All Diseases that are caused by Nature, may be caused by Witchcraft; But all that are caused by Witchcraft, cannot be caused by Nature.

Barrenness, Lameness, Madness, Sterrility, and *Impotentia Coeundi*, Cholicks, Fainting and Sweating, *&c.* we shall relate in the Description of Causes, how Witches cause them.

DIFFERENCE.

Now here it remains that we make Distinction, if any is to be made, betwixt the obsessed or possessed with evil Spirits, and the bewitched by Ceremonies.

Betwixt the extream of Greatness in one, and the extream of Smalness in the other, there is little difference, even in all other Diseases; also betwixt some kind of Obsession, and some kind of Incantation is less difference, then betwixt some Obsession and other Obsession, or betwixt some Incantation or Witchcraft, and other Incantation; but the Causes betwixt Possession and Bewitching, do commonly clearly differ in Manner and Nature, the Witches using idle Similitudes, foolish Ceremonies, and senseless Words to Inchant the devilish Spirits, to enter the Body in shape of a Fly; yet sometimes the Witches send their Imps, which do so; and I question whether any Evil Spirit can enter any man, without command from some man; but with that not alwayes, for God gives not leave, but that is secret; sometimes on a worse man they have no power, and yet bewitch a better, or possess the Religious.

These are more peculiar to Possession, Flying, Leaping at an huge distance, Speaking, the Tongue of the Sick being held, and sometime they use his Tongue; also speaking Blasphemy, Raving, and Lying, and telling things done far off at the moment, and what will be by Vaticination; also the sick Roar like Bears, Bark like Dogs, Mew like Cats, Grunt like Hogs, *&c.* They sometime lie as if dead, stiff, their Head wreathed backward, Chin and Nose drawn together, or whole Face drawn up like a Purse, with foaming and frothing, and raging most, and tormenting the sick Party exceedingly when any pray or speak of God.

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A young Gentlewoman told me at *Ipswich*, ſhe was in Priſon with a Witch, who was exhorted to repent, and did endeavour it, and then the Devil made her fume and ſweat, and ſtopped her breath almoſt; and after half an hour ſhe came to her ſelf, and being asked if the Devil did not poſſeſſe her, to diverts her from Repenting, ſhe anſwered, Yea.

So *Ramigius* the Judge of *Lotharingia* obſerved, that at the Bench, or in Priſon, or at their Liberty, (as we have alſo heard Relations thereof) the Devil would come and ſtop their Ears, or almoſt choak them, or anoy them like a ſwarm of Flies, or throw them along, when they had good Counſel given, or intended to lay hold on God's Mercy, whom they had at their Witch-making-covenant ſo ſolemnly renounced, together with all Faith in him, and Religion towards him. See the Story of *Ann Bodenham*, of the Maid ſhe made a Witch, that repented, in *Henry More* his Antidote.

Concerning the Nature of Poſſeſſion, to be as we have writ, ſee Maſter *Clark*, in the ſecond part of the *Marrow of Eccleſiaſtical Hiſtory*, and Life of Maſter *Bruen*, a Pious Man, it is his relation; alſo the Obſervation of *Felix Platerus*, a wiſe and ſober Phyſitian, which he ſaw, and the Relation is to be ſeen in his Obſervations, page 20. *de mentis conſternatione.* Alſo the Story of a Smiths Daughter in the Valley *Joachim*, poſſeſſed in, 1559. by *Jobus Fincelius*, *lib.* 3. *de Micaculis:* See alſo *Vierus*, *lib.*3. *cap.*10. *de præſtigiis Dæmonum.* Alſo *Fernelius*, *de abditis morborum cauſis*, *lib.*2.

DIFFERENCE.

Alſo we muſt make diſtinction betwixt thoſe that are poſſeſſed and bewitched, and thoſe that are killed by evil ſpirits; I know not, but moſt kind of ſpirits that appear will harm us, if we reſiſt them; and it is to be doubted that God will give them permiſſion, if we affront them on bad grounds. A ſober learned Man, told me, His father lying at an Inn, heard ſome body in the Chamber, though it a Thief, and roſe to reſiſt the Spirit, as it proved, gave him a blow, ſmall, but of force enough to cauſe Sickneſs, and his death. A ſober and learned, Eſquire of Northampton-ſhire, told me his man was coming early over *New Market* Heath, it was light when he felt ſomewhat ſtrike him on the back, no body there, he came home, ſickened and died; they never looked to ſee if the mark of the blow might be ſeen in his fleſh.

Doctor *More*, *lib.*3.*cap.*2. of his Antidote againſt Atheiſme, ſaith, That Miſtris *Dark* of *Weſtminſter* told him, that her Husband very well

went through some Streets in *London*, and was strook on the thigh with an invisible hand; he came home to Dinner, was sick, and dyed within three dayes, being dead; on the place, he said, the Spiritual hand struck him, was clearly seen the Figure of a Mans hand, with the four Fingers, Thumb, and Palm, looking black, and impressed deep in the Flesh.

So Histories mention, and Doctor *More* quotes them, that *Phillip Melanctons* Kinswomans Husband, being dead, in a few dayes appeared to her, being Solitary and grief-ful, and took her by the hand and comforted her, but her hand, was black alwayes after.

The Barbers Boy, about 1660. that was killed in *Cambridge* by a Spectral woman that haunted him, sometimes alone, and sometimes with a Man in Trunk Breeches, adds to these; He had the exact mark in his forehead, being dead, where that Spiritual Woman did hit him alive; he came from the *Isle* of *Ely* on purpose to be forsaken by the Spectral woman, several Scholars took Notes in writing thereof; but we write all as short as may be, so that some may object and except against the Concordance and Dependance of one thing with another.

The Devil, upon some affront, dashes out the Brains: those that read conjuring Books, or otherwayes call him to jeer him, are sometimes so served.

Some that are hurt by Spirits, look strangely, their Hair stands upright, Mouth or Cheek drawn awry, or Eye-lid down to the Mouth; as the Minister of a Neighbour Town lately told me of one of his Parish, strook by a Spirit in the night, upon no occasion given; some are dumb, some Rave, and all almost differing: but we shall not insist on these, though we could bring many considerable Observations.

Of the Cause of Witchcraft.

THe first and movent Cause is, the Witch some way offended, and she doth ill by Revenging her self; but sometimes their Imps force and perswade them, as *Sarah Boatman* of *Mourden* confessed.

We will first relate some, ridiculous Ceremonies we have heard from learned men, and other sober People, of Witches confession and conviction, about the way they bewitch men and cattel.

Some take a Beast Sk in or Hide, and stick it full of Thornes, or Pins, and call it such an ones Skin, and that party is wonderfully pricked and pained in the Superficies of his Body, but it is very like they mutter some Diabolical words in the doing it.

Some

Some take a wooden bowl and a knife, and dagg the knife point into the bottom of the bowl, and it becomes full of blood, and such an Horse as they name, pisseth blood, until he dyes, or as they please, with consent of the Devil, and Limitation of God, the first, the greatest, and the best, to be praised for evermore.

Others to annoy Houses with Flies, or to choak People, take a Seive and put dust in it, and sift it, and throw up this dust, with some Diabolical Sentences, and it turns to Flies.

One bewitched her Neighbours Cows Bags to rankle, and to be knotted and to gangrene; she sent her Child into the Field for some Bryars and made like the form of a Cow, and called it such an ones Cow, and struck the Bagg diverse times with those Bryars, and their Neighbours Cows Bagg swelled, and rankled.

But it is the Devil that doth these things; for such Ceremonies do nothing, or at least most of them, in other Peoples hands; the Devil and they make a Bargain, he to help them to Money, or Revenge, and they to give him their Souls at last, to live in servitude and Vassalage eternally with him.

We read how *Moses* and the *Egyptian Magicians* did many preternatural things, by that Magick that is called *Rabdomantia*, or *Rod-magick*, and the Ceremonies both used were much alike; so did *Jeremiah*, *Ezekiel* and *Isaiah*, many Ceremonies or Similitudes, as eating of Books, setting on Pots, making like Seige, and Leaguers, going barefoot, and the like; all Causes are Gods, and are good, but the Devil knows them and abuses them.

The blind man in *Matthew*, cured with Clay and Spittle; *Ezekiah* cured with Figgs of his dangerous Sickness; *Naaman*, washing in *Jordan*, cured of his Leprosie, were but Ceremonies; but used in the Power of God, which can effect all things.

Neither do all natural Causes produce onely natural Effects; nor do all Preternatural Effects, arise only from Preternatural Causes.

Natural Causes used by Spirits, may produce effects above the Power, merely of those natural Causes; indeed Witches use such things but as Obsignatories.

Now let us see what Authors have set down briefly, how Witches cause sickness, and bring death, and what kinds of sickness.

I. First most chiefly and familiarly they use certain Ceremonies, foolish Superstitions, and senceless words; sometimes calling on the Devil.

Duffus King of the *Scots*, was pined away and wasted with a sweating sickness; by fits he sweat hugely and languished, & by fits he was cooled,

and

and refreshed. The Governour of *Moravia*, his enemy set Witches to hurt him; they made his Image of Wax, and did roast it on a Spit; and as that began to melt, so the King melted; removed from the fire, the King was refreshed. See *Hector Boetius*, *Histor. Scotorum*, *lib.* 11. I have heard such a thing by a waxen Image done in *England*, both from a Physitian, and Divine; but much according to *Hector Boetius* his Story.

To take away virility, and that a man and his wife should not copulate, and though they had erection, and provocation, they could not eject *Semen*; or if so, not into their own Veins, Witches use certain words, which they mumble, and tie a knot, whiles the parties are married; or take a Lock, and assoon as the parties are married, shoot it; they tie this knot many wayes, and sometimes hinder copulation; sometimes give leave to copulation, but hinder generation: One was so bound by an earthen Pot, threw by a Witch into his Well, with some Ceremonies. See of these tuings *Tho. Barthol. hist. Anatom.* the Book called *Malleus Veneficarum. cap.* 7. *pag.* 2. also *Bodinus, lib.* 2. *cap.* 1. Sometimes the Genitals are shrunk up, and scarce to be found, as *Baptista Codronchius, lib.* 3. *cap.* 6. *de morbis veneficis ac veneficijs*, and *Bodinus* testifie, with others; *Wierus, lib.* 3. *cap.* 18. *de Dæm. Præstig.* shews more, and *Alexander Benedictus, lib.* 24. *cap.* 14. *de medendis morbis*, hath an example of one made unable by a Charm in verse, others by Characters.

A Woman of *Onipontus*, wonderfully tortured, was freed by taking away a waxen Image an hands length, laid under the threshold of the door by a Witch; the Image was bored through, and two pins stuck in each side, which so tormented this Woman. Another laid a beast like a Toad, under the threshold of a door, and made Barrenness to all the house.

Remigius saith, *The Devil gave one Woman a little Hay, which she was to put into her Neighbours Thatch; and the house would be soon on Fire.*

Their Ceremonies for raising Winds, Thunder and Lightening, Storms and Hail, Earthquakes, and Fires, were as ridiculous and insignificant, as those whereby they caused sickness; the Devil wished them to perform such Ceremonies, and such effects should come to passe.

In the fifth Book of Inquisition of Witches, it is recorded, that *Anna de Mindelen* and *Agne* went into the Field, digged an hole, put water therein, stirred it about, and using some words, calling on the Devil-huge Storms arose, and Thunder.

Pontanus, lib. 5. Relates of great Rains caused by Witches, by drawing

ing about the *Crucifix* in the Streets, with great Railings, and Blaſphemies, and giving the conſecrated Hoſt to an Aſſe, and leading him to the Church Porch.

Towards the end of the Hiſtory of *John Leo* of *Africa*, of the Religion of the Gentiles of *Africa*, mention is made of the *Portugalls* in *Angola*, deſirous to ſee the *Gaughe*, or Prieſts, raiſe Storms and Thunder; In 1587. One with little Bells, Skipps, and Trinkets, and Superſtitions words, in half an hour raiſed Thunder, and many black Clouds.

Henry More, *chap.* 3.*lib.*3 ſaith, What is caſting of Flint Stones behind their backs toward the Weſt, or flinging a little Sand in the Air, or ſtriking a River with a Beſome, or Rod, ſprinkling the water towards Heaven, the ſtirring of Urine, or water, with their finger in an hole in the ground, or boiling of Hoggs briſtles in a pot? what are theſe fooleries available of themſelves to gather Clouds, and cover the Air with darkneſs, and then to make the ground ſmoak with peales of Hail and Rain, and to make the Air terrible, with frequent Lightenings and Thunders.

II. We ſhall ſhew, that the Witches ſend their Imps, or young Spirits, into ſome, ſometimes in form of Mice, ſometimes of Flies, or ſometimes give the party a piece of bread to eat, or the like; But in our differencing Poſſeſſion from Effaſcination we have hinted ſome things hereof, which need not be repeated; it will be needful to add, how many ſpirits may be in one: whether they are alwayes commiſſionated, or ſent by Witches, we cannot Determine; ſometimes they are, as we have received information of the Maid *Mary Hall*, now poſſeſſed, as the Spirits ſay, with two; and ſhe ſaid ſhe ſaw two Flies come down the Chimny to her, before ſhe was diſtempered; ſhe lives at, or nigh *Gadsden*, nigh *Dunſtable*: *Elizabeth Day*, who lived once in this Town, that I knew, had one that leaped forth like a Mouſe, upon ſuffumigation; ſhe was bewitched: So one at *Harborough*, divers years ſince, Maſter *Gibbons* cured; ſo anorher in the Iſle of *Ely*, that a ſober Antient Man of this place well knows, being bewitched, had a Mous like Spirit entred him. *Matthew*, *Mark*, *Luke*, and *John*, teſtifie that there may be more evil ſpirits then one, at once, in one; out of *Mary Magdalene* was ſeven Devils caſt; one was called *Legion*, becauſe he had ſo many in him; now a Legion is ten thouſand or many thouſands: the Boy that Maſter *Bruen* wrote of, ſaid he had three evil Spirits in him.

But whether theſe be, or ſo alwayes, the Imps of Witches that ſuck their Teats, found in ſeveral parts of their bodies, is queſtionable, or whether all Witches have ſuch Imps, and conſequently Teats to be

ſucked

ſucked by them, is queſtionable; perhaps ſome that deny there to be any Witches, and conſequently any to be bewitched, deny onely the ſuckling of Imps, or infernal Spirits, acknowledging and allowing that there be Necromancers, Sorcerers, and thoſe that have familiar Spirits, or familiarity with Spirits; and that theſe act by, and have covenanted with Diabolical Spirits, by oath to the Devil, Renuntiation of GOD, and Bond writ in their blood, or otherwiſe; onely denyiug that any have Teats, and cannot ſink, and give ſuck to Spirits, and do miſchief: The chief thing that makes a Witch, is a ſolemn Bargain and Covenant with infernal Spirits; and we know, *Denominatio ſumitur a majori, et pars pro toto.* Let but any allow me the *Thing*, and they muſt of neceſſity allow the *Variety* and *Degrees* thereof.

Theſe Imps that the Devil commands ſome Witches to nouriſh, do inſtigate them to give them command to do evil, and they have ſome two, ſome three, and poſſibly ſome more, ſome fewer; one is to bewitch Cattel, another Men, a third Plants and Fruits of the Earth; and they call them by ſeveral names: it is moſt probable that Witches ſend theſe in form of Flies, or Mice, into thoſe they Envy, and wiſh Revenge. But, as *Remigius* well obſerved, they muſt at their Nocturnal Conventicles acquaint the Devil, and he bids them do thus, and ſo; and they boaſt of their wickedneſs there, as we do of our goodneſs here; *Paulus Grillandus de Sortilegiis*, *Bodinus*, and *Vierus*, teſtifie the ſame things; as how alſo Witches are puniſhed and jeered, when they come to the Debolical Aſſemblies, if they have done no miſchief.

III. *Tertium cauſarum genus:* a third kind of Cauſe is, how by their voyce and eyes ſome do bewitch; this ſeems ſtrange, but ſome of the aforementioned Authors teſtifie it; ſome have two Pupils, and look croſſe; others by praiſe inchant; we know ſome charming words will do much, not as they are words, but Charms.

Greg. Horſtius. Epiſt. Med. ſect. 7. ſaith, If the look will do it, in all reaſon much more the touch; but that I do not know, Reaſon is not Reaſon, that follows not Experience; for matter of doing, the Conſcience is Reaſon; but Experience only, for matter of knowing, is Reaſon; otherwiſe Reaſon is but a pleaſing phanſie, which one man thinks Reaſon, and another not; *Biermannus*, and *Vierus*, by their experience find neither Aſpect nor Contact to bewitch; this I do believe, many women may bewitch thoſe they have not ſeen, but it is rarely ſeen; ſometimes they intend (as the two Spirits in *Mary Hall* in *Auguſt* 1664. about *Gadsden* did expreſſe; they were ſent to her father, but had not power, given of God,) to bewitch one, and cannot, and ſo bewitch another

another of the family. So I have been told of a Child so bewitched for another, in these parts.

IV. A Fourth kind of Cause is, a casual advantage that Witches take upon Men nigh to some danger; as a sober Divine told me, his Brother was in a Scots ship, when a Witch transformed her self into a Crow, and was in the Air to raise a Wind to cast it away, out of Envy she bore to the Mariners; but her mother, a Witch, withstood it. So *Remigius* relates how Witches from their own confession, being brought afore him, did intimate that they took advantage on mens nearness to danger, as one being on a Cart, they made fall, and break his Limbs; another going amongst Trees, they caused a rotten bough to break off, and with a wind directed it to his Eye, and so put it out.

V. They kill some by anointing them; what these Oyntments be, I know not; there be, I suppose, no such in a Apothecaryes shops, the force is from the Devil; nor do they use these to kill, so much as to flie withall; and whom they anoint with this oyntment, they will make to flie; indeed, as *Remigius* well observed, whom they say it shall kill, but especially their powder, it kills; and whom they say it shall hurt so, it hurts in such a manner and measure: they do often mutter some words, when they anoint themselves with it to flie. That we do not speak these things onely of our self, the Reader may see by reading *Remigius* his *Dæmonolatry*, *Bodinus* his *Dæmonomany*, *Vierus de Præstigiis*, *Grillandus de Sortilegiis*, *John Meyerus* in *Historia Flandriæ*, and *Jac. Sprangerus*.

VI. A Sixth way they have to cause sickness, and bring death, to destroy Cattel, and fruits of the Earth, is a Powder; this they sometimes strew on men in bed, or Children; or if they sprinkle it, they that go over it are subject to that mischief the Witch appoints that scatters it; or they bury it in ground, and Beasts that go over it are hurt; if they sprinkle it on fruits, they die: they receive it of their evil spirits, and, as *Remigius* well observes, it never hurts them, let them touch it how they will; and it hurts others onely as they do appoint it; *Bodinus* saith, *On the* 11. *of* January, 1577. *a Witch was sentenced to die, that confessed she had killed three men, by casting a Powder wrapped in Paper, in the way they were to travell; saying, IN THE NAME OF ALL DEVILS.*

At *Pictavium* in the year 1564. were rhtee men and one woman condemned to be burned; they confessed they hid dust under thresholds, and Sheep-Coats, whereby they hurt men and Beasts; that the Devil gave them this Powder thus; After they had all anointed themselves, or flyen on Goats, Besoms, or the like, enchanted by their Diabolical Arts to carry them either high or low, that is, on the gtound, or aloft in

 the

the Air, exceeding swift, they came into huge meetings, where one Devil in shape of a Goat sat on a Throne, to which all did Homage and kissed his filthiness; then they danced, had carnal Copulation with other Devils, feasted, and last of all, the principal Devil did burn his body to Ashes, of which every Witch took some, that she might destroy withall; the Devils uttering these words, *Revenge your selves, and slay*: They did all renounce God, and deny all Faith in him, and Obedience towards him; and if any did not observe the Devils commands, and do mischief, they were punished; nor durst they abstain from their *Nocturnal Coventicles*. Many Histories confirm these things; we make but a brief Abstract of them, the foresaid Authors may satisfie the Reader fully therein.

VII. Sometimes they make natural Remedies to produce preternatural Effects; as by giving the party somewhat to eat, but that that is eaten hath no power to raise such strange Symptomes, but rather gives power to the Witch, by giving any to, or receiving any thing from the party that is to be bewitched; and until then, some Witches have confessed that they could not have their minds, or power to bewitch; so a Neighbour of mine tells me concerning his Sister, long intended to be bewitched by a Witch; and of one in the Isle of *Ely*, I heard the like, who could not be bewitched until the Witch had got him to eat meat with her: The Proverb is, *It is ill medling with edged Tooles*; or *Bad daring to catch a Bear by the Tooth*; it is worse daring, to have to do with the Devil.

VIII. Witches have another way, when these will not do, or at least so suitably as the occasion stands, that is, to Metamorphose or transform themselves into Cats, Rats, Flyes, Bees, Wolves, &c. and sometime they lie in lurking holes (as *Remigius* pathetically describes) seeking our ruine and mischief, while we sleep securely, little distrusting any thing when we lie down; *Therefore* (saith he) *it is best for us to commit and commend our selves to God in our Prayers when we lie down, and desire his Protection; for there have been of all sorts of men, both for goodness and greatness, harmed by them*: He relates of one that confessed she transformed her self into the shape of a Cat, and the People of the house let her run up and down, not thinking any thing; and when they were gone out of the house, with a Powder she had in the bottom or claw of her foot, she sprinkled the face of the Child in the Cradle, and it died.

A Lawyer told me, at an Assizes of this County, he heard a Witch say at Bench, before the Judge and her Accusers; *She was sure not to die yet: for all the mischief she had done, was in transforming her self into the*

ſhape of a Bumble Bee; *and biting the Maids thread often in pieces as ſhe ſpun*; which Maid came in againſt her. It would be too tedious here to deſcry how Witches can thus alter their bodies, or in a manner annihilate them. This world was made of nothing, by Spiritual Power, and may be reſolved into nothing again by the ſame Power; and we can reſolve denſe Bodies into Air, and coagulate Air into Water; and the Devil, *quatenus* a Spirit, can do that, that a Spirit can do; but as being the worſe, and weaker then God, he varies; but by Gods permiſſion he is able to do much.

Leſt any ſhould doubt of the Transformation of Witches, and how they are ſenſible in the ſhapes of Wolves, Cats, Mice, Dogs, Hoggs, &c. and act the parts of ſenſitive Creatures therein, and copulate with the Creatures of the ſhape they aſſume, and eat ſometime ſuch meat, and devour Children in the ſhape of Wolves, let them read *Remigius* his proper chapter, *Peter de Loyer*, *John Tritemius*, *Bodinus*, *Herodotus*, *Pompolius Mela*, *Solinus*, Maſter *Gage* of the VVeſt *Indies*, and others; as *Sprangerus*, *Vierus*, and *Vincentius*, witneſſes enough; who alſo teſtifie the ability of VVitches, through Diabolical Power given them, to transform and metamorphoſe any men or women they have power to hurt into what ſhape they pleaſe, commonly holding ſimilitude with ſome of Gods created Animals.

And in the ſhape of VVolves have divers VVitches lacerated and eaten thoſe they thirſted to be revenged of, or thoſe that caſually fell into their hands, I ſhould rather ſay their Clawes; which when *Michael Verdunus*, and *Peter Burgotus* (as *Vierus lib. 6. cap. 13.* teſtifies) firſt ſaw, they were afraid of their new form they had brought themſelves into; thus deſtroying Men and Cattel, they thought not to be found out by the ſecular Authority, and ſo to raign ſecurely in their Homicide.

Of the Cure of Diſeaſes Cauſed by Witchcraft.

1. Of the Cure of poſſeſſion, τῦ πολιόρκησις; ſome are caſt out by Prayers, ſome by Necromancy; one *Dæmon* commands another; there be ſeveral Charms and Rites to which Spirits are ſubject, and by which they are bound; as the conjuring down thoſe that walk into ſuch a ground, or Sea, for ſuch a term of years; and the Devils are forced to live under Laws, and to be commanded by thoſe Men that without the Extraordinary Mercy of GOD, muſt ſerve them in Vaſſalage and ſlavery for ever hereafter.

Herbs are boiled in a Pot, over which the bewitched do hold their heads, when the fit approaches; Master *Gibbons* of *Harborough* cured one so; and like a Mouse leaped forth of her mouth, and she was absolutely freed; a Gentleman living nigh *Huntingdon*, who told me, was Spectatour.

Others were with some stinking Suffumige cast on Coals; so was a Maid I knew cured, a Mouse in similitude, leaped from her Mouth, held open when the fit approached.

A sober Antient Gentleman told me, he intimately knew one in the Isle of *Ely*, whose name he told, but now I have forgot it; he was bewitched, and before strange fits he had like a Mouse came to him, which none could hinder; he sent to a white Witch, or Necromancer, Sorcerer, Magician, or what you please to call him; he gave him an Amulet or Charm to hang about his neck, and so long as he wore that, he was freed; he durst not leave it off: this Wizard asked if they were wicked People, else, he said, he could not, or would not help them.

Anne Bodenham, we read in *Henry More*, when she raised Spirits, made a stinking perfume on Coals, after her Circle was drawn, and conjuring Charmes in her Book read; the Devil loves, it seems, evil base Odours, aud Sluttishness is commanded, as *Regmigius* was told by them.

2. Of the Cure of plain Witchcraft, wherein nothing palpably enters the Sick, or is alive within them; and first of preservation.

Divers things are traditionally delivered, as Preservatives against Witchcraft, wore about us, and offensive to Devils; therefore I believe came Rosemary, Misselto, and Jvy, to be hung up in Houses, because the Antients judged those to defend Houses from evil Spirits; *Lavinus Lemnius*, in one of his last Chapters of his Book of the Wonders of Nature, hath divers such, as he and others, wish to wear Corral, *Lapis Amianthes*, Graines of *Paris*, Piony, and Rhue, to defend from Witchcraft; one of *London*, a German Physitian, highly extolls Corral, and told a friend of mine he cured one bewitched with it.

Our best way is to desire GOD's Protection, and pray to him, and keep our selves from wickedness; and to have nothing to do with those that have reason to be suspected for Witches, or to do preternatural Acts; though indeed the stupid and superstionated Vulgar, judge onely that honest, many times, that is within the reach of their Capacity and Experience onely.

3ly. Concerning the Cure of Witchcraft, we shall divide it into these seven

ſeven heads, becauſe Experience hath ſhewen they have been helped ſo many ſeveral wayes.

1. To puniſh the Witch, and that two wayes, 1. Either her own Body, or 2. The thing bewitched.

2. Call upon GOD.

3. Uſe Specifical Medicines, antipathetical to *Dæmons*, if there be any ſuch.

4. Uſe, or make the Witch uſe the Ceremonies of ridding the Sickneſs.

5. Make her, if the other fail, either to take the Diſeaſe her ſelf, or transfer it to ſome Dog, or Brute.

6. Search, if there be no Charmes, or things reſembling the Sick, laid about the houſe.

7. If the Witch is impriſoned, ſhe is void of hurt, and Satan leaves her.

Firſt, Briefly to demonſtrate all theſe, the afore named Authors can juſtifie all theſe, which we need not here reiterate.

If any is troubled, as our *Diagnoſtick Signs* Demonſtrate, one thing being compared with another, and the ſubſequents with the Precedents,

1. Puniſh the Witch, threaten to hang her if ſhe helps not the Sick: ſcratch her, and fetch blood, for ſo, ſaith *Thomas Bartholinus*, Witchcraft is held to be diſſolved; and ſo I heard from a ſober Phyſitian, a Child bewitched by *Magaret Bell*, nigh *Lutterworth in Leiceſterſhire*, was delivered.

2. Puniſh the thing bewitched; putting red hot Iron in the Churm, when Butter would not come, hath burned her in the Guts; burning the Excrements of one bewitched, hath made her *Anus* ſore; tying the Fat or Cauldren of Drink hard with Cords, that hath boiled over when ſcarce any Fire was under, hath made the Witch be ſore girt and pained; ſtopping up Bottles of that Drink that hath been bewitched, hath made the Witch able neither to urine or deject, until they were opened; if an Horſe or Hen, &c. be bewitched to death, if they are burnt alive, and in the fit, the Witch comes, and complains: Theſe are all Examples that I, by my diligent Inquiſition into theſe things, have been informed of; But Authors in other Ages, and other Countryes, will bear me out in the truth hereof.

2ly. Call upon GOD; pray earneſtly & unceſſantly; we are in no caſe to throw away Faith, and not in any to take Preſumption: let none think, I am better then ſuch an one, and GOD ought to defend me, and I am ſure I ſhall not be hurt if I go amongſt Witches or Spirits, this is Pre-

ſumption

sumption; better than thee have suffered worse: for matter of driving out Devils, Prayer avails more than in ordinary Witchcraft, yet some cannot be cured at all; and *Remigins* saith, *In one the Devil answered, Because the Sick had never prayed to God for restauration*; but the Witches gave other Reasons, why they could not cure others; such things are secret to us, yet common in the Councels of Spirits; and Witches cannot cure, nor cure by any other way, than that their Fiends or Familiar Spirits order and command, or at least this is most common.

Thirdly, Use Specifical Medicines, antipathetical to *Dæmons*, if any be so qualified, and effectually so: Corral, Ætites, Emerods, Rhue, Piony, Rosemary, Misselto, and Birch, were used by the Antients: some of the Antients thought all Convulsions and Epileptick passions, Vertigoes, and Hystericks, to arise from *Dæmons* and Spirits; and tying these about their necks, and giving them inwardly, they were helped; so that false Foundations must needs have rotten Superstructures.

Pliny, lib.30.cap.2. Relates that *Cynocephalæa*, an Hearb that is called in Egypt *Osirites*, prevails against all Witchcraft; and that the Grammarian *Appion* raised the Ghost of *Homer* by it, to tell him what Country man he was, but received no answer, as he durst relate.

Mathiolus saith, *The Seed of the Hearb True-love,* ℥i *at a time drunk for twenty dayes, cures Diseases caused by Fascination.*

Lobelius, pag. 87. saith, the Herb *Priamis*, with white Pepper and Wines, looses Witchcraft.

Thomas Bartholin, for such as cannot copulate and eject sperme, with their own Wives through Witchcraft, praises from others Birch Tree.

For Love-Enchantment, *Skenkius, Observ. Medecinal: pag.515.* enjoyns to take of Unious Stones, and Saint *John's-wort*, called *Fuge Dæmonum*, equal parts, and a little Balm, give them in drink, and hang the Loadstone, Amulet-like, about their necks.

P. Droetus cap.8.Consilii novi de pestilentia, saith *An Amulet of Quicksilver prevails against Plaguo and Witchcraft:* An ignorant Physitian I know, layes it under the Pillow in a quill.

Marcellus Donatus in Medica Historia Mirabilis, hath discussed many things concerning Witches and *Dæmons*: amongst the rest he questions whether *Galen* did believe there were any *Dæmons* or no, and he brings this Sentence in his Book of *Medicines easie to be prepared*, to prove he did, *Caridion, et latum cuminum, et zochii radicem ad tertiam partem decoque, et ex vino veter, potui da, gestet et glaneum ossa, hæc enim suffita Dæmones abigunt.* See *lib.2.cap.1.*

Greg.

Greg. Horstius: Sect.7. quæst.et Epistol.Med. writing to *Hector Schlanhovius* in Answer to his, disputes the Case, Whether Natural Remedies may cure a Disease from a Preternatural Cause, and it may sometime; Ulcers have been cured, so writes *Schlanhovius*, *Petrus Pomponatius lib de Incantationibus*; and *Horstius* reckons two, one that had a sore Breast, out of which came a long piece of Glasse; another of an *Ophthalmy*, voided pieces of the Besome, and they lost the Besomes they had newly bought, the Witch used them; but it is but sometimes, and most in outward Ails, that common Medicines will cure.

Fourthly, Use lawful, and make the Witch use those Ceremonies she knows to Cure the Sick. Master *Culpeper* relates how one tied in *Pudendis Virilibus* so that he could not joyn with his wife, was freed by making Urine through his Wives Wedding Ring, *Barthol.* mentions the like of pissing through a Birch Besome.

One white Witch is recorded to Cure by the heads of Crows and Braines of Cats: And if Natural Remedies can have a Preternatural force given by VVitches, to cause Diseases; why not as well, when they please, to Cure Sicknesses? As Mrs. *Bodenham* of *Salisbury*, 1653. sent five ragged Boyes (Spirits) (it seems the Devil is poor, he can keep his servants no better cloathed) with Mris. *Goddards* Maid, to gather in *Wilton*-Meadow, Dill and Vervain, together with which, she gave the paring of her Nails; some were to give in broath to rot their Guts, the other to rub about the Pot sides, to make their Teeth fall out; these spiritual ragged Boyes were also so hungry, that Mrs. *Bodenham* threw them some bread, and they eat it, and danced; they could not tell where the Hearbs in the Meadow were, till they removed the Snow, and looked about as others may do; young *Dæmons!* from all such, and participating in their actions, the *Lord* deliver us and defend; for, *it is He that worketh in us both to will and to do, even of his good pleasure*; and *it is not in man to direct his wayes*; for, *in him we live, move, and have our being.*

Some use writ Charms, Verses, and Characters: *Paracelsus* had some knowledge in such, VVitches do nothing by the Stars, they are GOD's Creatures, of noble use, and for mans use.

Fifthly, The VVitch is sometimes forced to take the Disease her self, and sometimes is sick, as the party she afflicted was; sometimes dies; when she is cast into Prison the Sick are sometime delivered; sometime he or she (they are most Females, most old women, and most poor) must transfer the Disease to other persons, sometimes to a Dog or Horse, or Cow, &c. Threaten her, and beat her, to remove it. For the verification of these, read Authors.

Sixthly,

Search and see if under the threshold of the Door, in the Thatch, or in the dust of the house, as Witches Powder is laid, whether there be no Charmes, Images, writ Characters, or other Telesms; for these took away and destroyed, the Effascination ceases; Master *Lilly* in his *Judgement upon the twelve Astrological Houses, in his Introduction to Astrologie*, hath set down diverse Natural Remedyes against Witchcraft.

Seventhly, Get the Witch, put her in Prison, her Power then ceases, Satan leaves her; sometimes she then acquits those she hath bewitched, if Satan will give leave; however, her bewitching of others is prevented.

I have been brief, otherwise things might have been described more cleerly, and fully: *Zoilus* and *Momus* may carp.

Velle sum cuiq; est nec voto vivitur uno.

Μὴ νεμέσα βαιοῖσι, χάρις βαιοῖσιν ὀπηδεῖ
μόνω τω Θεω πρωτω μέγιςω ϗ ἄριςω κοσμήμα.

BEcause there be many that will not believe the manifold and manifest Experience, many in all Ages and Countryes have had of these things; yet when they see the Scriptures (to which most, if not all, yield a reverence to, and belief in) in plain words and Historical expressions to make out the same, they may be convinced of their former rigid Incredulity: Wherefore we drew out these places of Scripture, to offer to the Readers perusal and consideration; literally they are so to all; but if they are to be interpreted, why may not I have the liberty to interpret them to the best of my knowledge, as well as another, for the defence of his way?

1. That there be Witches, or those that have familiarity with Spirits, or familiar Spirits, Wizards, Conjurers, Diviners, &c. See 2 *Chro.* 33. 16. 2 *Kings* 21. 6. 2 *King.* 23, 24. 1 *Sam.* 28. 7, 8, 9. *Acts* 8. 9, 10, 11. *Exod.* 22. 18.

2. That Natural Remedies expell Devils, and help the bewitched, *Tobit.* 6. 2, 7, 15, 16, 17. and *Tob.* 8. 1, 2, 3.

3. That the Power the Devil gives, is on condition of worship to him; *Luke* 4. 6, 7.

4. That

4. That Witches can make inanimate things Animate, turn water into blood, make the bodies of the dead arise, foretell things to come, &c. through the Power the Devil giveth them by the permission of God, *Exod.*7.20,22.and *verf.*12. *Exod.*8.7. *Num.*23.8,9,10.

5. That Spirits Immediately, as well as Mediately, by Humane Agents, may hurt and disease: *Job* 2.7. *Luke* 1.19,20,22.

6. That the best of Men may be hurt by ill Spirits, by the permission of God: *Job* 2.6,7. *Job* 1.12,13,14. *Matth.*4.

7. That Spirits commonly work by stirring up Natural Causes, *Job* 1. 16,19.

8. That they act by Ceremonies, the good as well as bad, *Exod.*7. 11,12,22. *Exod.*8.6,7-17. *Isaiah* 6.6,7. *Jerem.* 13. *verf.* 1, to the 12. *Jerem.* 24. *verf.* 1. to 10. *Jer.*27. 2.& 28.10. *Jer.* 51. *verf.* 60.63,64. *Ezek.*4. and 5 chapters. *Ezek.* 12.18. & chap. 24. *verf.*3, to 6. chap.37. 16,17. *Joh.*9.6,7. *Acts* 2.2,3.

9. That all have not Power, as to bewitch, so not to heal, or cast out Devils, by the means and Ceremonies that others may, *Mat.*10.1. *Mark* 9.18,19. *Acts* 19.16.

10. That many Devils may be in one body; in some seven, as *Mark* 16.19. or one alone, as *Tobit* 8.3. *Acts* 19. 15,16. A Legion, that is, many thousands, *Luke* 8.30.

11. That the Devil may possesse Man, see all the aforesaid places, and also Beasts, *Luke* 8.33. compared with *Matth.* 8.28,30.

12. That all are not possessed alike, that are alike possessed, *Mar.*9. 17.to 29. *Luke* 8. 30. some are Dumb, as *Mark* 9.17. some speak, as *Luke* 8.30.

13. That the evil Spirits may torture, and would destroy Man, *Mark* 9.22.

14. That the Symptoms from Preternatural Causes, are more violent and strange then from Natural, *Mark* 9.10,20,26. *Luke* 8.30. *Mar.*5. 3,4,5.

15. That those possessed may do Preternatural acts, often beyond the Power of Men to do, *Luke* 8.29.

16. That the evil Spirits can go no farther then God permits, *Exod.* 8.18,19. *Luke* 8.33. *Job* 1.12. *Job* 2.6. 1 *King.*22.19, to 23.

17. That good Spirits, and also bad, *quatenus* Spirits, have done, and consequently may raise Earthquakes, and Winds, and make, and appear in Fire, *Job* 1.16, 19. and *Job* 31.1. *Numb.*9.15. *Exod.* 24.17. *Exod.*13.21.

18. That one Spirit may destroy an Army of men, *Isai.*37.36.

19. That Spirits can see all the world in a moment, *Luke* 4.5.

20. That Spirits both good and bad can make the natural fleshy bodies of Men to flie in the Air, *Matth.*4,5,8. *Acts* 8.39. 1 *Sam.* 28.14. and that very swift, *Luke* 4.5.

21. That there be degrees of Spirits, even as there be greater and lesse, so better and worse, *Matth.*12.24. *Jude vers.*9. *Revel.* 12.17.

22. That Armies of Spirits, horsed and armed, may fight and run to and fro in the Air. 2 *Maccabees* 5.2,3.

23. That Spirits may raise Natural Bodies, and use Natural Weapons, and do therewith Actions on Earth, 2 *Maccabees* 3. 24,25, 26. 2 *King.*2.11.

24. That the good and evil Spirits may be sometimes together, *Job* 1. 6. *Job* 2.1. *Jude vers.*9. 1 *King.*22.19. to the 23.

25. That Spirits are not tied to one place, but wander up and down, *Job* 1.7. *Job* 2.2. God is every where, 2 *Chron.*7.18.

26. That a million of Spirits may be in one room or place, *Luke* 8. 30.

27. That Spirits may assume Natural Bodies as ours, and put them off again, 2 *Maccabees* 3.24,25,26. *Gen.*18.2.*Gen.*19.1.*Judg.*13.3,19, 20.*Exod.*24.10,11.

28. That Spirits appear after diverse manners and shapes, *Dan.*5 5. *Gen.*3.1,2.*Job* 4.14,15,16. *Ezek.*1.4. to the 14. *Acts* 2.2,3.*Exod.*3.2. *Acts* 9.3. to 7. *Exod.*24.9.10,11. and chapt. 13.21.

29. That the Bodies and Instruments Spirits raise, when they would perform Actions here on Earth, are sometimes so material, that they are tangible as well as visible and audible, 2 *Maccabees* 3.24,25.*Tobit* 6.5, 10. *Gen.* 19.10. *Luke* 24.39.*Tobit* 5.6. 2 *Maccabees* 5.2,3. *Joh.* 20.20, 27. compared to *Luke* 24.39,40.

30. That Spirits are sometimes only audible, not visible nor tangible. 1 *Sam.* 3.4,5,6. *Acts* 9.7.

31. That Spirits, with the bodies they raise, perform divers Humane Actions, *Tobit*.3.17. *Tobit* 6.8.

32. That they sometimes eat and drink, *Tobit*.6.5. *Luke* 24.41,42, 43. compared with *John* 21.*vers.*5.to 15.*Gen.*19.3.*Gen.*18.5. to the 9.

33. That they be guides in Journeyes, *Exod.*13.21. *Tobit* 5.6.

34. That they have washed their feet, and lyen down like Men, *Gen.*18.4.chapter 19.2,3.

35. And it may be construed that they use coition, and beget, from *Gen.*6.4.

36. That Spirits appear more or fewer; 2 *Macc.* 5 2, 3. an army appeared; *Gen.*18.2.three Spirits, & *Gen.*19.1. two appeared, & *Tobit* 3. 17. but one; and what is not in Scripture by manifest expression, may be argued

argued from thence by neceſſary Deduction; and what is ſaid of Angels, is referable to Spirits, for all Angels are Spirits, but all Spirits are not Angels.

The Power of Spirits is not to be compared to, nor limited by the Power of Natural Cauſes; and if the motion of one natural thing cannot be ſolved by the motion of another, much leſſe may ſupernatual be ſolved by natural Cauſes.

And if Lightning will ſo ſoon exanimate Men, and they die ſuddenly, no wound ſeen, but only black; and drink up Buckets of Water, not hurting the Bucket; or contrariwiſe, breaking a Barrel, and fixing the Beer in it that it ſhall not run forth; or melt the Sword in the Scabbard, the Sheath it is in, unhurt; or Gold to be melted in the Cheſt, that being ſafe, or if Herb Moonwort will unſhoe the Horſe and looſe his fetters, or Herb Looſeſtrife tied about Oxens necks make them agree; or if Herbs, or Lozenges of Roots of Ciclamen, or *Caro Bufonum* will cauſe Love; Darnell, madneſs; Wine, mirth and alacrity; and Corral, Miſelto, and Wood-Nightſhade, releaſe the bewitched, and drive away Fiends; or if the Loadſtone can draw Iron, or Gold Quickſilver; or if a few Graines of prepared Gold will blow up an houſe, or Wolves Guts, unſeen, aſtoniſh Horſes, or the looks of the Baſilisk, kill Men; or Unicorns Horn, Spiders; or if the Aſh-Tree will kill Adders or Serpents; the *Remora* ſtop the Ship in its carrear: or *Torpedo*-fiſh, benumb the hands that holds the angle, at the hook of which ſhe is hung; or if an Air or ſuddain blaſt can take away all mens Limbs, and ſometimes Senſes, and make Apoplectick; or the fume of Char-coal in a cloſe roome make lethargick; if *Apium Riſus*, or Herb *Sardis*, will make Men die convulſive and laughing: if theſe, I ſay, and thouſands their like, be really true, (which our other Writings may manifeſt, if they come ever to be publiſhed) let theſe firſt be ſolved by Reaſon and by the courſe in Nature on other things, before ſupernaturals come to be compared by natural, and to be denyed to be, by reaſon of the impoſſibility of their cauſe.

What reaſon is there why ſome ſhould faſt divers Months, and others Years, and ſome eat twenty times as much as moſt Men? why ſhould Chamelions live without eating or drinking, and Tortoiſes and Salamanders diverſe months, when Man and moſt Beaſts muſt feed every day? why ſhould Flyes, Swallows, Butterflies, Caterpillers, &c. lie dead and ſenſleſs all Winter, and revive in Summer, when moſt creatures either live alwayes alike, or die for altogether? why ſhould ſome creatures live in two Elements, when moſt cannot? Tortoiſes lie covered in Earth, or lie on Earth in the Sun, or ſwim in the Water;

some American-Fish come on the day time on Land and eat grasse; the Sea-Calf, Crocodiles, and Otters do the same; and why should the Salamander live in the fire, when none else can? and Seamen, that are sometimes caught by Fishers, exactly formed like us, can live on Land as well as in the Water: which things our *Physiology, Jatrosophy*, and *Pneumatography* declares; how comes the Stomacks of Hens to digest Gold, Stones, and Pearls; and Dogs Bones, the *Struthiocamelus* or Ostrich digests Iron; and *Tyburones* Dog-fish, and Sharks concoct Cloaths, Shoes, Hats, Caps, &c. and who gave the diversity of appetites to all these creatures, and thousands more? for as these differ one from another, so others from these: how doth the ebbing and flowing of the Sea, *magnitudine et numero*, differ in diverse places? and why should the Needle touched, turn alwayes to the North-Pole? the stony birth at *Agendicum*, whole Towns and Armies turned Stone suddainly and secretly with the Air? the birth of a Childe at *Prague* having all its interne Bowels hanging forth, from its Mother, seeing a Calf so exenterated three Months afore her delivery? the force of Imagination, the Causes of Sympathies and Antipathies, are difficult to find out; some swoond at Cheese and yet eat Cheese-Curd; some sweat, and are in an Agony, when brought afore a roasted Pigg, and yet love Pork; some swoond at a Breast, and yet eat a Shoulder of Mutton; and some swoond at Cats, and others at Eeles, that are in the room with them, though unseen and unknown; whence is it that some long for Posies, and Kisses, and to eat mans Flesh, and rotten Carcasses? But we must passe by many, to speak of many: why do some Trees in *America* bring forth twelve times in a Year, and Rice in *Cochin China* thrice, when our Fruits and Grain come but once? and why have our Women commonly but one at a Birth, when those of *Egypt* have often three or four? whence is it that many and huge Fishes that swallow many and huge things, swallow with them no Water, and we must, it runs in by our Nostrils? why is our meat other animals poyson? and how come some to live as well under the torrid, as others under the frozen *Zone*?

Thousands more of Natures *Ænygma's*, Problems and *Phænomena's* may be produced, but we guesse by a peny how a shilling is coyned; and these may confute the Pride and Presumption of those, that will undertake to solve all by their Imaginary Reason, and not only these but supernatural things too, or else they will not believe them to be true: These things neglected, have been the cause of all falsness, stubbornness, and mistakes in Learning.

1. The not making Experience (which should be manifold, as well as manifest) the foundation of that, that Reason is made the superstructure of.

2. The

2. The want of distinction betwixt likes.

3. The binding Nature up to one Method and Rule, and not allowing every thing its varieties of manner, and degrees of measure.

4. The making general Rules, before particulars were truely and fully known.

5. The too great confidence and idleness, in judging all things we do not know, by those we know.

6. The mistake of things Casual for Ominous, and Ominous for Casual.

7. The too great Superstition men yield to, and unquestioned belief they have in, received Opinions, Traditions of Ancestors, and what ever is in popular applause; defending their own belief, not by their own Experience, but others conjectures.

8. The proving some things not to be true, by proving others to be false; as Mr. *Scot*, &c. about Witches and Spirits have done, who think they have proved Witches Juglers, by proving Juglers to do their tricks by slight of hand, and *deceptio visus*.

9. The judging all by one, when as we should judge one by all: one sheweth that another *may* be so, but not proveth that all *must* be so.

10. The want of the consideration of Gods consideration in making this world; every thing was made for another, nothing in vain; Creatures had particular parts made for every particular office, and wisdom given to all answerable to their parts made to be used: every thing hath its extreams of little and much, and mediocrity, & its Friends and Foes in the Creation; every place must be filled, and every office occupied: somewhat was made for every *Genius*, and some *Genius's* were made purposely to know and see the Mysteries and variety in the Creation; these not well known and weighed, are the maintainers of Ignorance and perpetual Controversies: to which we might add, the putting the Cause for the Effects, and the Effects for the Cause; and the particular Phantasies of Men, for the general Reason of Man. Some critical distinctions needfully may follow; neither are all Juglers, Tumblers and Trick-shewers, *quatenus* Juglers, Tumblers, &c. Witches, (so that those that shew no such Tricks may be Witches, and they that shew such Tricks may not) nor are all that be Witches, *quantenus* Witches, Juglers, Trick-shewers, &c. therefore those that deny the being of reality in Witchcraft, because there is fraud and delusion in another thing, prove things by mistaken and unnecessary consequents; neither have all that have been condemned for Witches, been Witches, nor have all that were Witches, been condemned for, or reputed the same: neither are

all

all things that are reported, ttue; nor all things that are true, are reported: the proving one thing false, doth not deny another to be true; and the proving falsness in any one thing, doth not prove there is onely falsness in that thing: Shall we judge because there be some Hypocrites in Religion, that there be none sincere? or because one Man lyed, therefore no Man may speak true? for he lyed not, *quoad* a Man, but *quoad* untrue; we must see where the distinction and stress of an Argument lies, whether in the Thing, or its Attribute, and therein concerning Witchcraft, many mistake themselves: if we will go about to prove in any Profession that there be Impostors and Dissemblers, we shall sufficiently prove thereby that there is truth in the thing, from which these Impostors and Dissemblers do recede and deviate; else they will be proved not to be Impostors and Dissemblers: It doth not follow that because one Man lies awake with his eyes shut, and another lies asleep with his eyes open, that all men must do so: Witches may do all that Juglers do, but Juglers cannot do all that Witches can do; and to condemn the fraud and impotence of the greater, by the fraud and impotence of the lesse, is an impertinent proof: and also they differ more then *quoad gradum et modum*; we must not prove by sleep that death is the same, because it is like it.

Somnus est mortis imago, omne simile non est idem.

Some believe concerning Witches, and not concerning Spirits; and some believe concerning Spirits, and not concerning Witches; and some believe both, and some neither: and as many men did commit that, that was false to writing, so many men did omit that that was true in writing; and many things are written that are true, that are not fully written as they are true.

But sometime there is more controversie and dispute about the word; one speakes, *Witch*, as to its vulgar acceptation, another as to its genuine signification; and perhaps both may mean one thing. I perceive many things we have writ in this Book are not so strange to most *Londoners* as to Country People; and many things are more familiar to Country People then *Londoners*; and the Vulgar do commonly judge all by that little Experience they have; and I am confident ten thousand People in the City of *London*, and proportionably in the Country, can bring their Experience of these things: And the onely way to decide all controversies, is to have, as it were, a trial at an Assizes, and all the witnesses to be sworn; many would depose upon Oath their infallible Experience in these things, and Experience must be that that must umpire

betwixt

twixt us, that is from *Experior*, to have tryed; but opinions come onely from *Opinor*, to think. *Quot homines, tot sententiæ, velle suum cuiq; est nec voto vivitur uno*, men are ready on all sides to receive that they do in part already believe.

Now a few Syllogistical Reasons to prove there be Witches.

If Spirits ever did assume bodies, they may assume bodies: But the Scriptures, besides multiplicity of Authors and secular witnesses, manifest that Spirits have assumed bodies: *Ergo* they may.

If there ever have been Witcheries, Exorcisms, and Conjurations, there may be: But the Scripture, and many Writers, and Moderne Experience, testifies there have been such: *Ergo* there may be Witcheries, &c.

If in all Professors and Professions there hath been both falsity and reality, then the Professors of Conjuration, Exorcismes, and Witchcraft may be some false, and some true: But Scriptures, Writings, and Experience testifies, &c. *Ergo*.

If the Power of the Devil can do onely what Man can do, and onely as man can do it, then there be no Witches: But the Scripture, many Authors, and Vulgar Experience, shewes the Devil doth higher things then Man, and in another manner then Man can: *Ergo*, there may be Witches.

If there ever were such Diseases in Man that were impossible to be effected by Natural Causes, they must be by Supernatural; and if so, by Diabolical; and if so, by Agents: But it is clear there have been such: *Ergo* we conclude the Devil hath done these, and that by Agents, which we call Witches.

If there ever were any that could make Water Blood, raise the bodies of Men buried, and make Inanimate things Animate, &c. and not by the Power of God, nor Natural Causes, it must be from the Devil: But the Scriptures clearly shew such have been: *Ergo*, there are such as work by Devils.

A

A Relation of Mary Hall *of* Gadsden, *reputed to be possessed of two Devils.* 1664.

MAry Hall, a Maid of Womans Stature, a Smiths Daughter of little *Gadsden* in the County of *Hartford*, began to sicken in the fall of the Leaf, 1663. It took her first in one foot with a trembling shaking and Convulsive motion, afterwards it possessed both; she would sit stamping very much; she had sometimes like Epileptick, sometimes like Convulsive fits, and strange ejaculations: she was sent to Doctor *Woodhouse* of *Barkinsted*, a Man famous in curing bewitched persons, for so she was esteemed to be; he seeing the Water and her, judged the like, and prepared stinking Suffumigations, over which she held her head, and sometimes did strain to vomit, and her distemper for some weekes seemed abated, upon Doctor *Woodhouse* direction; Then reinvigorating, were heard in her strange noises, like mewing of Cats, barking of Dogs, roaring of Bears, &c. at last a Voice spoke in her, *Pus Cat, what a Cat? nothing but mue*; this was about the beginning of *August*, 1664. and after this the evil Spirit spoke often, exercising the tricks and torments, convulsions, and elevations of the Maid, as before it spoke, with some Additions.

The manner and matter of the Spirits speaking was on this wise:

If any said, *Get thee out of her*, *Satan*; the spirit replyed, *We are two*; and as oft as any said, *Satan*, or *Devil*, it would reply, *We are two*; and would say, *We are onely two little Imps*, *Gfe* Harods, *and* Youngs; *sometimes we are in the shape of Serpents, sometimes of Flyes, sometimes of Rats or Mice; and* Gfe Harod *sent us to choak this Maid,* Mary Hall; *but we should have choaked Goodman* Hall, *but of him we had no Power, and so possessed his daughter; we came down the Chimny, riding on a stick, and went first to* Mary's *foot, whereupon her foot trembled first of all her distemper.* At other times, upon diverse occasions, either voluntarily, or in answer to the questions of those that came to see her, they said, *They would do more mischief if they could; yea, they would destroy all Mankind, and be revenged on their Adversaries, but God was above, they had not Power*, yet many times they would speak Blasphemously of God; and say, *God cannot cast us out, we are above God; we are four to*

one,

one, (meaning the two Witches that sent them, and they two, against God) *and do you think we cannot deal with him well enough.* When some came to pray, they would say, *You shall not cast us out, we will tire you all out*; and when they had done praying, the Spirits would say, *Did we not tell you, you should not cast us out? where is your God now?* When one of Saint *Albans* came to pray, the Spirits said, *Get you gone, for we cannot abide you*: to another they said, that spoke to them of God, *Get you gone, it is dark, it is late, you will be benighted.*

Sometimes to those that came to cast them out, they would say, *They would be gone to morrow; or that they had a short time, and therefore must be busie in shewing a few prankes more, ere they went out*; at another time they would tell them, *They must choak her, and they would not out yet.*

Sometimes they would bid her, *Mary, choak your self*, when she went to eat; and when she went nigh water, *Mary, drownd your self*; and when she would not do it, and they wanted Power to make her, they would say, *Ah Fool, Fool, Fool, Fool, what will you not drownd your self?* when she was nigh the Fire, they would say, *Mary, put your head into the Fire*; or, *Mary, put your head into the Pot*, and sometimes of a suddain they would dop down her head, as if she should put it into the Scalding Pottage, but could not effect it.

Because many People came to her, her father, in *September* sent her to several Friends Houses, five or six miles more or lesse distant; where Friends met to pray; and the Spirits would say, *Mary shall not ride*, and would lift her up, and make her shake, so that they were fain to hold her on the Horse; but formerly they suffered her to ride without interruption; since they begun to speak, when she went to read in the Bible, they would say, *Mary, do not read*; or, *Mary you shall not read, for Books are all against us*; her father would say, *She shall read in spight of all the Devils*, and so she did alwayes without interruption; for when she read, she was not molested, but once they did convulse her Arms, and threw the Books far from her.

When some prayed by her, and said, *At the Name of God shall all Flesh Tremble; and at the Name of Jesus shall every knee bow*, they would make her to tremble, and her knees to bow; and when so done, laugh and sing, *We know how to cheat you, and make you believe any thing.*

Yet sometimes they would say, *We are Lyers, and God is true; and when God speakes the word, we must out*: and at other times they would howl, and lament, and condole their condition, and cry out, *We are undone, we are undone, we are miserable and tormented!* and immediately there-

upon, they would bark, or sing, or howl, or make a jearing, and set a tune, and make *Maryes* feet move thereto according.

And when any blamed them for mocking at God, who was able to make them miserable to all Eternity, they would answer, *They could be no worse then they were, and that if they were out of* Mary Hall, *they must go again to service, to the Witches that sent them in; to them they must return, and their work they must do; and as much mischief at they can, against all that are their enemies.*

Sometimes when questions were asked, they would make no answer; and sometimes, answer to each question; sometimes indirectly, and sometimes directly; sometimes seriously, and sometimes scoffingly; and sometimes would do nothing, but say and gainsay themselves: one spake to them in Latine, and they answered, *We cannot speak Latine*; and presently they said, *If we can, we will not*: the father thinks one speaks one thing and the other another.

. They would often repeat what Doctor *Woodhouse* had done, and said, about their casting out, and remember all exactly, and laugh at him, saying, *Doctor* Woodhouse *would have cast us out, but he could not; he is a cunning fellow, but we are cunninger then he; let not him think a few slaps will expel Satan.*

Sometimes they would Blasphemously say, *God was a Bastard*, let him come if he dare: and when some good men had done praying, the Spirits would say, *Where is your God now?* and afore they began, they would tell them, *They should weary them out.*

When Goodwife *Harwood*, the Witch, that sent them, (as they say) came, they said, *Oh Gfe* Harwood! *are you come! that is well; it is well you are come; we were sent by you, Gfe* Harwood: she denyed it; Then said the Spirits, *What! will you deny us now! Gfe* Harwood, *you sent us to choak the Father, and having no Power of him, we were to go to his Daughter; and we have endeavoured to choak her, but cannot:* and when Gfe *Harwood* was going away, the Spirits cryed, saying, *We will go with you, Gfe* Harwood; *Oh let us go with you; will you leave us, Goodwife* Harwood? but Gfe *Young*, the other they accused, never came to vindicate her self.

Doctor *Woodhouse* got *Mary Halls* nailes that were cut off, and with somewhat he added, hung them up in the Chimny a reesing over-night; and by next morning Gfe *Harwood* came, which they thought to be caused by the aforesaid things.

When it was talked amongst the Houshold that Gfe *Harod* should be had before a Justice; upon the Spirits accusation, the Spirits would plead for her, and say, *Do not have Gfe* Harwood *afore the Justice*: But

after

after ſhe had come, and denyed them, they would ſay, *Let Gſe* Harwood *be hanged, if ſhe will, becauſe ſhe denyed us.*

The voice theſe Spirits uttered, differed; the father ſaid, he thought one had a ſhrill voice, and the other a great; ſometimes they would ſpeak like a Child, and drawling; ſometimes greatly, and ſonarouſly; ſometimes they would imitate the voices of thoſe that were in the Houſe.

Ere they ſpeak, the Spectators beheld her Breaſt to riſe, and by the gradual lifting up of her Breaſts towards her Throat, ſomewhat ſeemed to aſcend; then it came into her Throat, and diſtended that, ſo that her neck ſeemed at ſometimes as if a roll was in it.

Sometimes her lips in ſpeaking were not moved, but commonly they were, and her tongue alwayes; for the Spirits by the pains ſhe felt, and by the ſwelling of thoſe parts ſeen to the Spectators, came to the root of the Tongue, and moved it.

Sometimes they came thus to her Throat, to try if they could choak her, and her breath would be ſtopped for a while, and then be at a little more liberty; and preſently they would diſtend and ſwell her Throat again, ſo that ſhe was ready to ſwoond, and for a while laboured for breath: ſometimes ſhe had many of theſe fits, and ſometimes was freed a good while; ſhe ſlept well, and eat freely, and all the while ſhe read, the Spirits troubled her not; ſo that eating, reading, and ſleeping, were her immunity, or times of reprieve.

But when People prayed, they tore and tormented her; yet at ſometimes they lay ſtill; and if ſhe ſat, on a ſuddain they would make her leap up a good height; ſometimes in length ſhe would leap an Extraordinary way; ſometimes as ſhe lay on her bed, and was fain to be held, on a ſuddain (while others were praying, the Spirits lying ſtill a good while) ſhe would leap up and hit her head againſt the Beds Teſtor.

Sometimes ſhe would beat her ſelf, ſometimes with one, ſometimes both hands, chiefly on the Breaſt.

Sometimes her legs would go, faſt and violently, kicking of the ground, and the Spirits would ſay, *Come, Mary, Dance*; and then they would make a tune, and make her feet to Dance it; ſometimes they would ſay, *Mary, make a mouth*; and they then convulſed her mouth, ſo that her lips ſeemed griſtles, and her Noſe was ſometimes drawn up; another time they ſhould ſay, *We will put out your Eyes*; and then they would ſo draw together her Eye-lids, that ſcarce any extuberance of the Eye could be perceived.

Sometimes they would ſay, *Come,* Mary, *turn round*; and then they would whisk her round; ſometimes they would ſay, *Turn half round*, and ſhe would do accordingly.

Sometimes when the Spirits moved her Tongue, some of the House would catch hold of it, to stay it, and it was pulled from them.

They read out of Master *Culpepers* Books, that *Misleto of the Oak, was good against Witchceaft*; wherefore they got some Misleto, and applyed about her neck, and she trembled; and to what part soever they applyed it, so as it touched her Flesh, she trembled; by which they perceived it had prevalency against Diabolical Incantation; but did the Maid no good, as to the Expulsion of the *Cacodæmons*.

When Doctor *Woodhouse* ordered some things to be boiled for her, assoon as they began to boil, the Maid, or the Spirits in her, did tremble and shake, and so continued all the while those *Antidæmoniack*-Medicines boiled.

Though she was for the most part most tortured and molested when any prayed by her, yet she was willing thereto, because desirous to be rid of that enthralment; yet commonly we cannot tell how to entertain willingly a present misery, though it bring to us an after extraordinary happiness.

All this while she looked pretty well for colour, and kept her Flesh; she was a Civil fair-conditioned Maid, and her Friends inclined to the *Anabaptists Sect*, and most that came to pray by her were of their Teachers.

She would sometimes be forced against the walls, scrabbling with her hands as if she would run up; the Spirits would precipitate her in diverse manners, but that they wanted Power, as sometimes they said they could not hurt an hair of her head, and though they tortured her body, they could not damnifie her Soul; her mind was free and unhurt, when her fits were off, and when the Spirits were no way occasionally moved.

Assoon as Doctor *Woodhouse* had given her a Spoonful of some Liquor, being scarce got down her Throat, she fell down in a swoond; so that it is apparant some things are Antipathetick to *Dæmons*.

I told them I doubted natural Remedies would do no good, otherwise I could have advised them to give her Powder of Coral, of *Piony*, of *Misleto*, of Herb True-Love, and of Saint *Johns-wort*, severally, now some of one, and anon some of another; and to have hung, *Rosemary*, *Misleto*, *Ivy* and *Coral* in the house, and about her neck, or to have given her the Decoction of them at any time, specially in the fits, in such manner as she could best take them.

The Evil Spirits would rarely take notice of any, or speak to them if they stood civily in the Room, unless that they first spake to, or concerning the Spirits; they would sometime say, *We may easily be cast out,*

one

one word will cast us out; the standers-by would presently ask? *What word?* *Adjure*, said the Spirits: but they tryed that, & many other ineffectually.

I went over to have seen her, but she was not at home, and her Father and Uncle said, *they knew not whither she was carryed by some other friends she had, that used to pray with her*; Therefore I made it my business to examine strictly, her Father, Brother and Sister, at different times, and also her Uncle, who were most constantly with her and saw all her changes; and also in the Town I examined some that were present with her in her fits, and of some Neighbour Towns; who held alike in their confession.

Since, in *September*, *October*, and *November*, little talk hath been of her, but I hear, she is so afflicted still; but the Spirits lie still for the most part, unless by questions, or praying, they are disturbed; sometimes they say, *they lift her up to a great height*, but say, *they cannot hurt one Hair of her head.*

Since, on *December* 1. I was there, and saw the postures and carriage of the Maid: when I went first into the house the Maid was feeding, and looked well-bleed, seemingly she was very well: I asked the Spirits some questions, and they answered me, but very foolishly; they said, *They were sent by* Gfe Harod, *who gave them her Soul to come into Mary Hall*; I asked them if they were sent by a Councel of Superiour *Dæmons?* they answered thus, *We will not tell you, that we won't, that we won't, that we won't.* I asked them, if they did not fear Gods punishing them to all Eternity, for these endeavours of wrong to mankind? they answered, *We do not fear God, we care not for God.* I asked if their Superiour *Dæmons*, or Masters, sat in a Local Hell, to give out commission, to such as they, to go and do their service, or whether the chiefer Spirits also did possesse any, as they did? they said, *We won't tell you, that we won't.* I asked them, how they liked the Bible? they made no answer. I asked to what purpose were their foolish, idle, unnecessary tricks, they tended not to advance the interest of their Masters Kingdom? they answered nothing. Both in her reading and feeding, both her fits of speaking, and convulsive fits molested her: alwayes when she spoke, her voice was intelligible, plain, and modest; they spoke scarce to be understood: alwayes afore they spoke, her Throat swelled, her Face grew red, her head shook, and was wreathed about, until they had done; when I caused her tongue to be held out of her mouth, their voice was more obscure; it is sometimes hoarser, sometimes shriller; sometimes small, sometimes great; sometimes her Throat swells more, sometimes lesse, and her Breast is elevated; she went to read, they told her, *she should not*, yet she did; she then had a

shaking of one Leg; I laid my hand upon her knee, and then the motion ceased there, and writhed her body; in her going, one Leg was took, as it were, with a cramp; but sometimes she goeth very well; nothing happens alwayes, and each sometimes; sometime one member, sometime another; sometime in one manner, and sometime in another; sometimes almost all the members, and sometimes scarce any.

While I was there, Goodwife *Hall* told me, that the night before the Spirits told her, *she should not sleep*, and would sometimes heave her up in bed, and tell her, *Mary, we will buy you a black Gown, Hoods,* and *Scarfs,* and *Ribbins, Hay! Ribbins, Ribbins, Ribbins, Ribbins.*

Not being satisfied with what I saw, I went over to *Barkinsted* to Doctor *Woodhouse*, who was her Physitian, and he told me *he really thought she was possessed*, and he told me two able Physitians, (whose names I have now forgotten) were with her, and told him *she was Dæmoniacally possessed*, and that they being very lately in *France*, saw there a whole Covent of Nunns so handled as *Mary Hall* was, with their Abbatesse; onely this *Symptome* was more in *Mary Hall*, then any of that Covent (who were to the number of thirty possessed with Devils) that ere when the Spirits spoke in *Mary Hall*, in their presence, her Throat, on each side, was extended to the bigness of a mans fist; Also Doctor *Woodhouse* said, *one of her keepers told him, that he and another man held her in her Chair, and she leaped up from them, and they thought she would have gone out of their reach, had they not pulled her down and held her*; *and another time, two men held her, and she leaped out of her Chair, and until her fit was over, they could not force her down again*: her fits commonly are very short, especially when they are very often. When she came to be cured, with Doctor *Woodhouse*, she sat very still a while in his Physick room, and on a suddain she fell a stamping, and so continued half an hour, till she was all on a sweat, and made the house shake.

Doctor *Woodhouse*, gave her a Venificifuge, a Chymical preparation, given in the third part of a grain for one dose; *Opium* the strongest of all things, many times in a Grain, makes very little alteration in the body; but this rid her, in part for a while, of her fits; but then the Spirits had never spoke in her: he hath used that Venificifuge to other bewitched persons with good successe; and to a Child of his own Town, that the People brought information it was in convulsion fits, he sent convulsive Remedies; they did no good: then he questioned the *Querents* what fits they were, *They come*, said they, *every day, at six of the Clock*; he went then to see it, and found it to begin its fit, with pulling off its headcloaths; then it fell a pulling off its Hair, and then scratching the skin

skin off its face; Mr. *Sanders*, the *Astrologer* & *Chiromancer*, was there, who told Dr. *Woodhouse*, *It was bewitched*, & accordingly, with other Remedies, it was cured; but the chief thing he trusteth to, is a Sigil to hang about their Necks: He cured one in *Barkamsted* also, that two learned Physicians (many there be, that know Greek and Latin, though perhaps nothing else truly, and as they ought, which many a Boy of twelve or fourteen years old knows) said, *had Hysterick Fits*; said he, You will not believe that there be Witches, but you shall see that the Party is not handled as you imagine, for Hysterick Medicines will do her no good; but I will cure her with one thing, once given in the third part of a Grain; which was accomplished.

A Friend of his, used *Amara Dulcis*, a *Mercury Placit*, gathered when *Mercury* was strong, essentially and accidentially, and applyed about the parties Neck, when *Mercury* was well posited in House, and aspected friendly by the Fortunes, and most significant Planets.

And *Tragus* saith, *The People in* Germany *used to hang* Amara Dulcis, *or Wood-night-shade about their Cattels Necks, when they feared Witchcraft.*

The Spirits in *Mary Hall* told them, *That if they would go to* Redman *of* Amersom, (whom some say is a *Conjurer*, others say, *He is an honest and able Physician, and doth abundance of good*) *he would cast them out.*

This *Redman*, by relation, is unlearned in the Languages, but hath abundance of Practice, and is much talked of in remote parts; he was once sent to Prison for these things.

A Child being very sick, likely to die, *Redman* bids them, *Take the length of the Child with a Stick, and measure so much ground in the Church-yard, and there dig, and bury the Stick of the Childs length*, and the Child suddenly recovered.

Another troubled with an Ague, he bid *go into the Medow, and where two Cart ruts crossed one another, just there to dig an hole with his stick, and make water therein*; and the party thus doing, was freed of his ague.

A third was wished *to boil an Egg in his Urine, and bury it in an Ant-hill, where were many Ants, or Pismires*; and he presently recovered of his distemper.

But the Judge could not for these things do any thing to him, and set him free; these do not deny but he may be a Witch (or Wizard as some will have men to be called) but do not prove he must be so; and I have in my Observations, collected from the Vulgar, diverse of their practices of this kinde, ridding their selves thereby of divers distempers, especially Agues, which we have shewn in our *Puretology*, or *Treatise of Agues*, writ in Latine, and in the chapter of *Transplantation*.

Redman

Redman, as I am informed, pretends to do these, and the like feats by *Astrology*; much indeed may be done lawfully by *Astrology*, but there be many that make that their pretence and defence, and probably use other Arts that may be unlawful, that go beyond *Astrology*.

Goodwife *Hall* told me, *that her Daughter was worse when the Spirits lay still, and did not actuate her parts, for then she was heavy, and Melancholy, and like a weight lay at her Stomack.*

The Maid is very young, and seems bashful, and modest; her Parents and Kinred are held by all very conscientious and honest People, and wealthy; so that they need use no such impostures to get money, nor would use such blasphemies and abuses of God to gain pity or admiration.

Indeed many a Jugler, or Tumbler, may by use come nigh to imitate these things, but what can such a silly, young, bashful well-disposed, and religiously-educated Maid do in these things?

Since one told me, that a Minister that was with *Mary Hall* told her, that when he came in presence, the Spirits said, *What do you do with that little Book in your Pocket?* he wondred, when as he knew none saw or heard of it; if this be true, it is *Præcognition*, and that is not Natural; it was a little Pious Book, that troubled them.

We think it necessary here to write down some discoveries of Witches, according to the manifold examination we have took of experienced People.

1. Is from their swiming. 2. From their Teats. 3. From their non-ability to call upon God as others do.

A friend of mine saw two suspected persons ducked at *Baldock*, diverse years since; one sunk presently down-right; the other, though tyed Toes and Thumbs together, could not be made to sink. *Domina* 'Αιωαρδ *hujus oppidi*, some years since, saw a Witch ducked at Saint *Albans*, and could not be made sink, though she strove, by putting her head under the Water, and was thrust down with Poles; and she confessed, *One of her Imps leaped upon her Breast in the Water, and she could not sink*: She and another man in Prison did shew their Teats; the Man had like a Breast on his side, and I suppose it was this party that *Dom.* Βηλτον *de Saint Albans* told me of, that she confessed, *She did exactly all those things that were alledged against her*: Both these persons were Eye-witnesses, and Ear-witnesses; and also that the Maid could not say *Our Father*, but *Your Father*, as oft as they demanded her to say the *Lord's Prayer*: And the like I have heard from divers, that they cannot call upon and own God, and renounce the Devil; and call God to Witness, that they disclaim

disclaim him, and all his Service, as others can. *Mary by chance*, (so nick-named) 'tis here publickly known how she swam, and could not sink with all the means she could use ; and some say, *She had got Iron next her to make her sink. Gn. κολλις hujus oppidi*, a very honest Man told me, (he saw it) That about the year, 1637. *Gse. Rose* of *Bedford* (for bewitching a Maid's Pease (that had denied her some) to be all, and each, worm-eaten ; and another fellow to be alwayes lowsie, though shifted every day, and never was afore) was ducked, and could by no means sink ; the Maid that she bewitched, as to her Pease, offered to be ducked with her, to make the other the more willing, and she sank presently, and they could scarce bring her to life with all their hast and Arts.

We must make these distinctions, The Devil can cause all Diseases that are Natural, but Nature cannot cause all Diseases that are Diabolical ; the Devil, *quatenus* a Spirit, can do all manner of mischief ; but *Quatenus* Inferiour, he cannot do all the evil he will ; and *Quatenus* Evil, he will not do all the good he can.

Υπο τάγητε οὖν τῷ Θεῷ, ἀντίςητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ᾽ ὑμῶν.

They that leap five or six yards ; that speak Tongues they never learned ; that foretel things to come ; that are stronger then four or five men ; that fly, or stand in the Air ; or run up Walls without use of their Hands ; or have their Face bent quite behind them, so long remaining, *Consideratis considerandis*, must be possessed of Spirits : but they that are not thus handled, may be possessed of Spirits.

Those that were in the Evangelists possessed, were not alike possessed.

Different kinds and degrees of a thing, shew it may, but do not prove that it must be another thing.

It is best judging what may be, by what hath been ; but Histories mention divers that have been so possessed, therefore divers may be so possessed.

Some are thought to be bewitched, that are not ; and some are thought not to be bewitched, that are.

If *Mary Hall* is falsly possessed, it doth not prove another not to be truly possessed ; or if *Mary Hall* be truly possessed, it doth not prove that there are no such counterfeits.

Neither have the Imps, or Inferiour Dæmons, the power and knowledge of the Superiour, to exercise ; nor can the Superiour alwayes exercise the power and knowledge they have.

Neither are all Diseases natural, cureable by Natural Remedies ; nor are all Diseases Supernatural, incureable by Natural Remedies.

There is nothing in the Will of God, that is not in his Power; and if his Will did restrain Witchcraft, it were in his power to do it: But his Will is two-fold.

1. Of Ordination.
2. Of Permission.

He ordains Good, and suffers Evil.

It is lawful to use all the means ordained of God to cure VVitchcraft, but all the means that are used to cure VVitchcraft, are not ordained of God; and cure only by his permission, who brings good out of all evil.

Neither have the Dæmons licence from God to hurt whom they please, nor have the VVitches licence from their Dæmons to cure whom they will.

All that are bewitched, are handled after some extream or strange way, or both; but all that are handled after some extream and strange way, are not bewitched.

All that cause Preternatural Sickness, through the power of the Devil, be VVitches; but not all the VVitches that be, for some cause Diabolical Sicknesses, and some cure them (called *White Witches*) and some both.

Spirits frequently work without, but sometimes by, but then commonly above the power of Natural Causes, or means.

Those that deny any powers or influences, to be here in or upon Natural things, from any other then natural and common Causes, deny any thing to be supernatural; and consequently must conclude that God could make the order, progress, and nature of this World, and its contents, no otherwise then what it is; and to go on, act and alter by no other Causes, Methods, or VVayes, then what we see commonly to be.

Therefore whatsoever Supernatural and Spiritual may be proved to arise from the common force, and usual order of natural things, is thereby proved to be Natural; and whatsoever cannot be solved by the ordinary force, and usual course of any Natural Causes, is thereby proved Supernatural and Spiritual.

There was Printed last year, about two sheets of Paper, concerning two possessed or bewitched; the one was *James Barrow* of *Olaves Southwark*, whose condition was writ by his Father, to whom did divers in witness accord: He was almost two years possessed, of five Evil Spirits, and was at last dispossessed by constant prayer, at which the Devils roared, and were tormented, so that they went out of him, not in any visible

ble ſhape, but as it were with Belches, and like Suffocation: He was ſometimes dumb for long time, ſometimes ſtark mad, ſometimes beat himſelf, and endeavoured to make himſelf away; ſtrange noiſes were heard in him, ſinging and curſing were ſometimes preſent; He ſaid, at firſt like a Rat came to him; the Imp of the Witch, or the VVitch her ſelf might ſo transform her ſelf: And ſome imagine, that *Nebuchadnezzar* was transformed into the ſhape of an Ox, (ſee *Dan*.4. 33.36.) and that, that ſaying, *He eat Graſs like an Ox*, ſhould be Tranſlated, *He eat Graſs, being like an Ox, or in the likeneſs of an Ox.*

The other Relation, in that Paper of *Hannah Crump* of *Warwick*, had nothing extraordinary, but the Symptoms of madneſs, yet might be bewitched: They went to one in *Wincheſter Park* in *Southwark*, to unbewitch her, he asked, *Five pound*; *for* (ſaid he) *I am not ſure to cure her, and if I do, if I cannot be ſtrong enough for the Witch, after I have taken the affliction from the Maid, I muſt bear it my ſelf; but if I can be ſtrong enough for the Witch, ſhe muſt bear it, until ſhe diſpoſe of it to ſome other, for none of her Familiars will bear it:* Doubtleſs Spirits are loth to go out of the poſſeſſed; and the Evangeliſts ſhews ſome reaſon, ſaying, *When the unclean Spirit goeth out of any man, he wandreth up and down, ſeeking reſt, and findeth none*; and then he taketh counſel of a greater number of foul Spirits, and they poſſeſs the ſame party again, or others, more grievouſly.

VALE.

Non gens ſed mens, non genus ſed genius; virtus nobilitat, & Ratio homines a brutis & inter ſe diſcriminat, Symboli Æmiliani & Claudij Imperatorum.

Deo Gloria, Homini pax.

FINIS.